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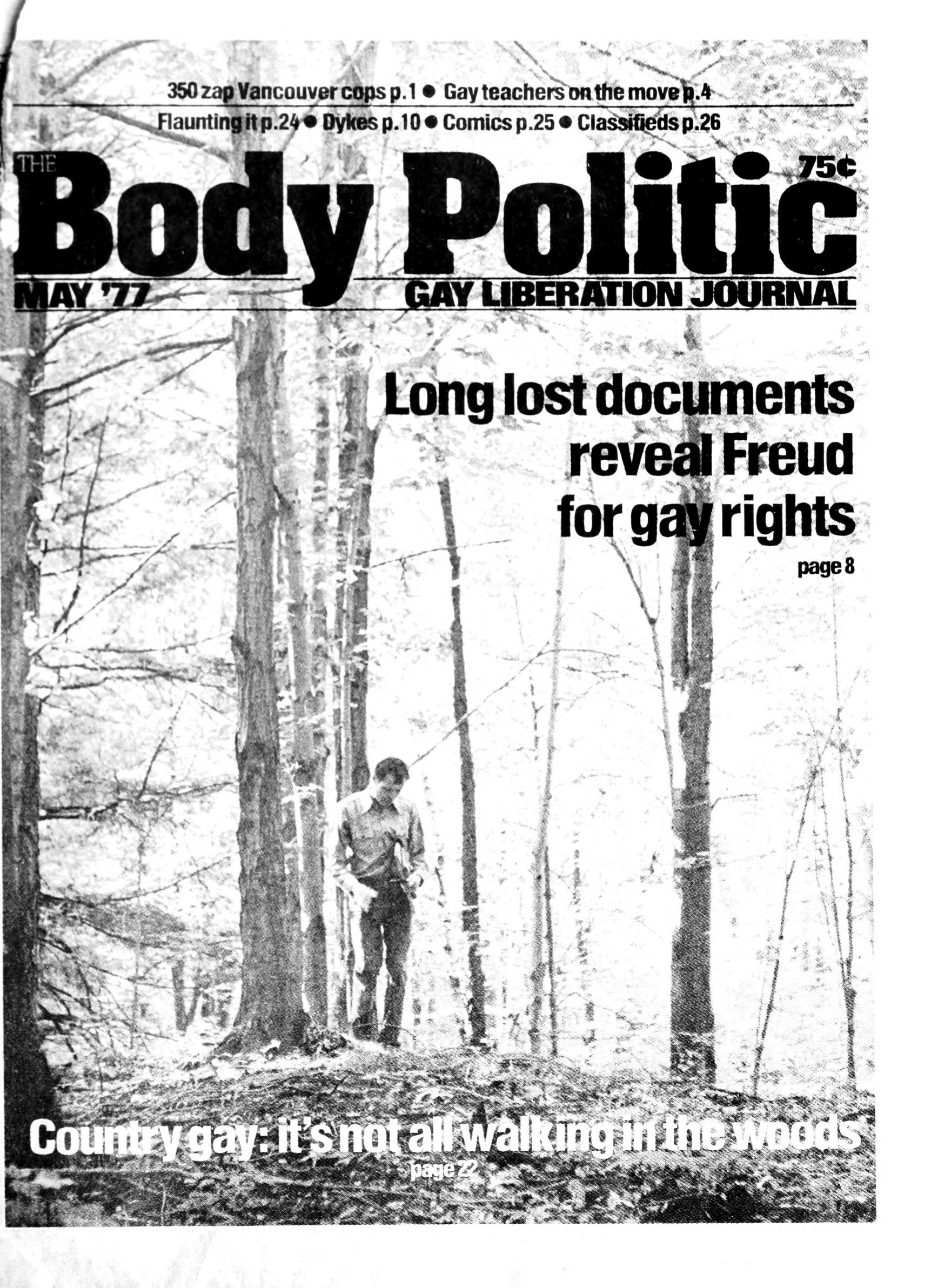
THE

Body Politic

MAY '77

75¢

GAY LIBERATION JOURNAL



**Long lost documents
reveal Freud
for gay rights**

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Country gay: it's not all walking in the woods

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Vancouver

350 demand end to police harassment

Over 350 gays and their supporters confronted Vancouver police at 6 public meetings organized by GATE (Gay Alliance To Educate) and other groups, who use Davie Street in Vancouver's West End. Gays overwhelmed the attempt by police to manipulate public sentiment in support of their increased campaign against homosexuals, challenged the record of gay harassment, and eventually caused the police to walk out of their own meeting.

Gays had been alerted to the meeting by leaflets distributed in the clubs by the Gay Alliance, the Gay Council (GATE), and the Society for Education, Action, Research and Counselling on Homosexuality (SEARCH). What police had expected to be a quiet "discussion" among 50 persons drew over 400 to the West End Community Centre.

First indications that the gay turnout the meeting would be large came with thunderous applause which accompanied the appearance of the GATE banner on the stage behind the police head table. Police carefully avoided explicit reference to gays in their opening remarks.

Finally the patient audience after a lengthy, polite monologue, started the discussion with questions and statements condemning recent police harassment.

One gay protested that he had been arrested at English Bay for "doing something which if it had been with a married person would have been totally overlooked." Others challenged police priorities which waste tax payers' money on persecuting gays for kissing, holding hands and other victimless "crimes," while murder and break-ins go unnoticed. Speaker after speaker condemned instances of police harassment in the clubs, bars and on the streets. Police were challenged as to their authority to call a public meeting to amass public support for their actions.

Police were bodies when they denied that they were harassing gays, but were merely "protecting them." Encouraging selectively gay hunting. There were suggestions that any complaints should be directed to the Mayor and the Police Commission were drowned out by jeers and catcalls.

Vancouver's new mayor, Jack Voinich has promised to end the sweep-ups against gays. In March he called for the closure of clubs in the Davie Street area which "caters to the homosexual crowd." He virtually gave civic sanction to the victimization and brutalization of gays in the West End which has escalated in the past six months.

In January, police tactics police using enforcement have arrested over 100 gays on morals charges primarily in the English Bay area. Little used by law, closing city parks at 10:00 pm has been used to intimidate gays with loitering charges.

Then on April 1, police swept through gay clubs in a well-coordinated arrest of 34 women and men on minor drug offenses related to amyl nitrate and marijuanna.

Before the meeting, GATE members distributed a leaflet entitled "Gays will not be Scapegoated," documenting these developments. It said in part:

"Gays are not responsible for gays and other people who are driven there are not responsible for this state of affairs where human relations are reduced to buy and sell competition. Gays have no control over Davie Street. Gay people go there to socialize because we have few alternatives in an anti-gay society. Poor women are forced to sell their bodies to survive. We have high unemployment, especially among youth, drive young men to prostitution. Those city officials and developers who self-righteously wring their hands are themselves the ones who have created Davie Street through distorted priorities which



Members of GATE Vancouver upset police at a meeting called to bolster anti-gay crackdown.

put real estate profits ahead of human need."

The audience was generally sympathetic to the complaints raised by prostitutes and transvestites who also attended the meeting. "Prostitutes band together for protection from beatings," said one woman. The verbal and physical abuse they suffer is compounded by police driving cars up onto sidewalks in attempts to disperse them. Complaints to police supervisors only result in further abuse, she pointed out.

One young transsexual said that social attitudes force him into prostitution to make a living. "Do you think we can get work?" he said.

At one point police tried to diffuse the gay protest by agreeing to a suggestion from the floor that they talk later with gays in "their own" meeting. Although a majority rejected the vague promise and continued to challenge the police record in the open, public gathering.

Their ideas overwhelmingly rejected.

The police ultimately ended the meeting, protesting that some had come "to use this meeting for their own purposes."

In view of the continuing harassment of the Vancouver gay community, GATE is planning strategy to keep the issue before the public. GATE is building support for a mass demonstration to be held at the Georgia Street Court House on June 4.

by Robert Cook □

Montreal

March for free abortion gets gay support

A contingent of twenty-five gay men and lesbians participated April 2 in a demonstration here demanding free abortion. The gay contingent was organized by the Association pour les Droits des Gais (ADQ) du Québec (ADQ).

ADQ, a Montreal gay liberation organization, had distributed and posted several hundred leaflets in the gay community calling on gays to participate in the march.

The leaflets explained why "since gays and women are both victims of sexism

and sex roles; since we are involved in parallel struggles — for civil rights and the right to self-determination; since lesbians will only be free when women are free; since same-sex lesbians are also mothers; since the same Criminal Code which oppresses women by denying them abortion also oppresses gays."

About a thousand people took part in the mounted protest and marched several miles through snow and rain.

Sponsored by twenty-five women's

groups and an equal number of other organizations, the demonstration represented the first major public action for the right to abortion in several years, and was one of the most united women's liberation protests ever held in Quebec.

On March 8, the opening day of the new session of the Quebec National Assembly and International Women's Day, ADQ organized a march and rally calling for "We'll have the children that we want" to the PQ government.

The Montreal demonstration was called to support the demands of the manifesto, which urged the Lévesque government to force Ottawa to repeal the Canadian abortion laws. It also called on the PQ government to establish a medical service for all women so that abortion is accessible to all women. And it demanded that the cost of abortions be covered by Quebec medicare, like any other medical procedure.

The manifesto underlined that, of the 10,000 to 25,000 Quebecois women who undergo abortions each year, less than 5,000 have access to the procedure.

From the very beginning of the preparations for the April 2 protest, lesbians played an important role. For example, one of the original signatories of the manifesto was Coop Femmes — a Montreal lesbian organization — and many lesbians participated as marshals on the march.



Montreal gays led by ADQ marching in support of abortion reform on April 2.

by Stuart Russell □

Body Politic/1

Taking liberties

In our April issue, we publicized the existence of a censorship committee set up by the Periodical Distributors of Canada. We pointed out that the three people on the committee (Arnold Edinborough, J.R.N. Sintzel and Tobi Levinson) are making decisions about what you're going to get in your paper. We also noted that a small Canadian magazine had refused to use the committee's list advised against distributing it, and their distributor followed that advice. We pointed out that the committee's standards are unknown, and that there appears to be no appeal possible once their decision is made.

We brought this matter to the attention of the Canadian Civil Liberties Association (CCLA). We thought perhaps naively, that interference with free access to information was a question of civil liberties.

Allison Stiller, a lawyer with the CCLA, doesn't feel this is a civil liberties issue. Nor does he feel there is anything "improper" about what they're doing. The CCLA reserves its strengths for battles with government censors.

The PDC is simply a private business that has set up an advisory board. Any business can do that. It's good business to do that. If dress designers can have a fashion board advise them to lower hem an inch this year, why can't periodical distributors have a board to advise them what to distribute this month?

The PDC is not salable.

But we think this is one of those times when you jettison logic in favor of some simple good sense.

In our system, much exchange of opinion occurs via the marketplace. There is simply a formal "public forum" system whereby issues of moment can be debated and considered. Much of that happens in magazines and newspapers that, yes, have to be purchased. Not the best of systems maybe, but it's the one we have.

When a small group of people start taking liberties with that system, they are taking liberties away from us. The marketplace is one of the major public forums, if that's where the place to take a stand. So, in our view, the censorship committee's actions mean we must go to consider variety of opinion, then interference in that marketplace does become a matter of interference with civil liberties. To insist that this is just another "private business" exercising the same rights as any other private business is merely a game with logical categories.

Private business has no more right to decide what you're going to read or see than government does.

The CCLA is willing to take up arms against government censorship. But

business censorship goes unchallenged.

Make you wonder which is the really important power in our society?

STRUCTURE: when the going gets tough

Some key supporters of the John Damien case met recently in Toronto to confer on strategy matters.

They easily agreed to seek higher visibility before the non-gay public.

Their task was to identify particularists. Most of these dealt with the relation of the Committee to John Damien and the organized gay movement, and how that relation will be presented to non-gays. No clear agreements were reached. Many hard feelings arose.

What was disturbing about this meeting, to us, was not the fact of disagreement. Goodness knows, political efforts always involve disagreements! We were disturbed, rather, by the nearly total absence of structure. There was no shared definition of Committee membership, nor rules of order, no firm notion about the way this meeting of decisions would affect the Committee.

For two years now, the Committee has worked very informally. It has raised over \$50,000 to pay the lawyers who are valiantly fighting against the resources of Ontario's governing Big Blue Machine. It has presented the case compellingly to gay groups from Halifax to Vancouver, and obtained cross-country support. All informally.

But now it's in the Big Time. It needs — requires! — an equitable and understandable structure.

Damien's main supporters, members of the Canadian gay movement, are accustomed to strategic disagreements. They know that only a clear organizational structure can succeed in a group like this.

We urge the Committee to establish a constitution that unambiguously defines membership, purposes, and rules of order. This should be done before it goes to the National Conference in Saskatoon this summer to seek yet further support.

Then all of us could get on about our double business: winning John Damien's reinstatement and job protections for all gay people.

Letters

Informed and infuriated

Issue 32 is among the best ever. I find myself both informed and infuriated by your bold handling of the censorship threat (thank you for not disavowing porno) and the VD protection coverage.

At last, someone is敢 to speak up and patronizing Yankee, which I hope I'm not, I think *TBP* presents the most important political perspective of any publication or organization in North America.

Lynn

Ft. Wayne, Indiana

"Clap Trap" Rap

Merv Walker's article on VD was excellent. It was sensible and useful to recommend by brand names various products and contraceptive preparations to fight VD revealed by their action. I am not so sure, however. Subconsciously they still feel that some price in terms of health should be paid for by the joys of sex. It is naive also not to recognize the consequences of the fact that there is money to be made in VD.

I have wondered whether too much confidence is being placed upon... washing with soap and water & VD protection. I am not against washing, but there are other products which might be used in addition. A report in the British Journal of Venereal Disease (Vol. 48, No. 7, 1972), indicated the Orthocreme immobilized syphilis germs in one to one-and-a-half minutes and gonorrhea

germs within five minutes. Almost equally encouraging figures were also given for Preceptin, Delfin foam, etc. G. Spence
Montreal

I found "The Clap Trap" very revealing, and of great personal interest. I think the testing of some of the prophylactics we have at our disposal would be a truly noble quest to see if it would be of value to those who are contracting a venereal disease.

Also, I strongly urge every homosexual to come out that last little bit to your doctor.

David P.
London

Protest to Begin

Keep up the fight for justice and keep us informed on the results of the Customs decision on *Loving Man*. Enclosed is a copy of my protest to Ms. Begin.

Very truly yours, Canadian Government could well want to tell us what colour undershirts to wear.

Jean-Pierre Godin

Winnipeg

Toward solidarity

I am writing in support of Chris Bearrell's "A reply to Andrew Hodges" (*TBP*, p.32).

In the event of there being any doubt, there are many other women who believe as Chris does. I hope that this one article will be the first step in starting a necessary dialogue, one which is not restricted to the letters page. However, Chris ends her article with, "But if it is to be a productive one it must begin by recognizing that we are dealing with a political context." I quite agree.

If *TBP* is really a national forum for a coherent gay movement, then perhaps it should consider setting aside a second, propagative article every six months or so. So long as gay activists continue to discuss our differences on the basis of sexuality alone, we will always "stand divided."

Once, long ago, I wrote a letter to *TBP*. Now it is spring, a letter that has been unanswered for so long seems like a mere dream. Who is this Hodges? Is he speaking of what I am supposed to be thinking when I see a lovely woman on the street or as I hold the one I dearly love in the midst of a heterosexual world or the joy of sexual plurality as bodies move on a dance floor. I love, I breathe, I touch.

Sex to be removed from public life is the brutally compelling kind which has been given to us by the forces of society and the media of heterosexuality. Women neither could nor would use this force. But men, being the prime movers behind heterosexuality as a species, have much to learn. It is always a good thing to glimpse two faggots enjoying themselves as people, as men, as lovers. We all need, don't we? But don't be so hard minded, don't stop me from being a man, from being a woman. I am at a loss for words when I read Hodges.

"Essentially, gay males, by being males, have had the privilege of an environment in which a sex-positive attitude can work out well..." I am surprised, I laugh. Is that what other men think? We lesbians, once we realize our own bodies as women, are so deliciously free—laughing, crying, hugging, nonpossessive, no stiffness, no timidity.

Please stop my print nonsense that could only interpret lesbians as being political mannikins with no feelings. As Chris says, "...we can't afford to decide how many angels can dance on the head of a pin..." So then, what does it all matter? I won't mind what men do with each other as long as we can all return to support each other. Like Chris, I do not yet see the unity that I desire. I desire more unity from faggots than counting female heads at gay dances.

Thankfully, faggots and lesbians are not interested in each other as sexual ob-

jects. So let's forget about sex and sexual differences and find ourselves, seeking from a political context, strength in communication that does not court heads but one which leads us toward a sincere solidarity.

Pat Leslie
Toronto

Murder calls for Movement

Re "Gay Activist Unspliced" (*TBP*, 31), I was shocked when I heard of the murder of Hal Walkley in Toronto two years ago. The last time I saw Hal was in June, 1972. We were both teachers at Vincent Massey Collegiate in Etobicoke. I always liked and respected him. He was active in the Teachers' Federation and was the OSC representative for Etobicoke. He worked hard and advocated teachers' rights. We both left that school in 1972. I moved to Winnipeg then, so I never saw him after that.

The murder of Hal Walkley and other gays should enrage us. We need a strong, vocal gay rights movement to win our demands. Eventually we will bring about a society that will wipe out homophobia and other crimes against gays.

Brenda Dineen
Vancouver

Rates 'punish pigs'?

How come US subscription rates are higher? Is this our "punishment" for being the white pig imperialists? If so, please take our nationalistic anger on the real enemies, not subscribers who happen to reside south of our border.

Eric Gordon
West Hartford, Connecticut

No, we're not out to punish you. Some of our best friends live there, etc. There are two reasons for the rate discrepancy. First, the postage rates for things to the US are twice as high as ours. Second, class and ten times higher for second class. Second, we have a primary commitment to Canadians, and want to make *TBP* as easily available to them (via the low domestic second class sub rate) as possible. So we ask American subscribers to provide a small subsidy for that. The US has many national gay magazines, and is generally richer. Canada has only *TBP*. Your small subsidy helps us fulfill our primary commitment.

—The Collective

Comparisons

In comparing *TBP* to other gay journals, I am compelled to say that we are a broad, radical, informative, and supportive to the gay community it can be. It is refreshing to find a magazine committed to gay rights, literature, etc., which is neither condescending to its readership nor naïvely rhetorical. I simply thought I would let you know it is appreciated.

Malcolm Leibell
Toronto

I've very much enjoyed reading *TBP* which I think superior to the US *Advocate* (which seems to depend too much on advertising by bars and rent boys) and at least as good as our British Gay News.

L.B.
London, England

TBP is too political in the first place, too left-wing in the second place. (Gays have no rights or are persecuted in "socialist" countries— we don't want such retrogression here!)

TBP also seems to have an anti-religious bias.

We would like news without extremist politics, please!

(*The Advocate* is a good model.)

(anon.)

We're glad to hear from you — please keep writing. But please edit your letter for length so that we won't have to. The shorter, the sharper, the better.

The Collective

Isherwood enjoyed

I would like to thank you for the excellent quality of the current issues of *TBP*. I particularly enjoyed the interview with Christopher Isherwood. You are doing wonderful work.

L. Stewart
Toronto

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LETTERS

Thorstad re-reviewed

Brian Mossop's review of Thorstad is rather amazing if you're reviewing a book by largely ignoring its content in his incompletely irresponsible review of *Gay Liberation and Socialism* (*TBP*, 32).

Rather than discussing and assessing what David Thorstad's collection of documents says, he has instead completely twisted it, i.e., the nature of homosexuality and the family for extended treatment from an extremely complex debate.

But that's not all. In so doing Mossop has distorted and misrepresented the position of gay liberationists fought for by gay liberationists in the Socialist Workers Party. Need it be recalled that the politically bankrupt school of falsification has no lack of historical precedents?

Furthermore, why doesn't he discuss and evaluate the program that these gay militants fought for, which the documents focus on? The exit of gays from the SWP was not simply the result of the SWP's refusal to "take no stand on the question 'Is gay good?' and not to assign party members to work in the gay movement."

Perhaps if Mossop doesn't feel obliged to deal in a serious fashion with Thorstad's book, and consider what Canadian and Quebecois Gay Marxists can learn from the SWP debate, *TBP* should consider someone who can take on the task.

Isn't a discussion of "a rare instance of actual debate on gay liberation in a Marxist party" more deserving than what Mossop has dishes up?

Stuart Russell
Montreal

Brian Mossop replies:

I think it's quite appropriate in a review to isolate one or two aspects of the book in question. The family and the nature of homosexuality are the topics most relevant to the relation between gay liberation and the replacement of capitalism by socialism. I did originally have a sentence pointing out that the book was written before the time when this should perhaps have been referred.

As to the program which socialists advocate for the gay movement at its present stage, the book has nothing that would be news to Canadians. Canadian gays—Marxists, socialist democrats and liberals—have been involved in many years working on a program of public struggle for civil rights as a first step to full liberation. That program is more clearly articulated in the publications of the National Gay Rights Coalition and the Coalition for Gay Rights in Ontario, and in the pages of *TBP*, than in Thorstad's book.

I cannot answer the charge of misrepresentation since they are not clearly specified. Instead the letters full of phrases like "dish up," "politically bankrupt" and "not serious." Such language is not very informative and certainly does not encourage discussion.

For anyone who has not read *Gay Liberation and Socialism*, the review of it would appear to me to be singularly useless.

While areas of the discussion are totally relevant,

An extremely conspicuous omission is the lack of even a mention of the SWP leadership's infamous "Memorandum", the adoption of which signalled the end of any serious discussion. In this wretchedly anti-Marxist document, we are treated to an utterly ludicrous contradiction: in one breath they claim to reject all anti-gay practices, yet in the next refuse to take any position "on the nature or value of homosexuality" ("Scientific" socialists indeed!) And that's just the beginning. This "document" has to be believed.

Also missing is the *TBP*'s actual record with regard to the need and gay liberation. Actions speak louder than empty verbiage about support of gay rights. This the review also manages to ignore.

Brother Mossop's criticisms of the SWP gay liberationists would be best dealt with by those who were direct participants in that debate, if they consider

it worth their while. Any serious reading of the material involved is sufficient to demonstrate that these criticisms are false almost in their entirety.

What is most troubling is what appears to be an effort to concoct excuses for what Mossop charitably characterizes as the "failure" of heterosexual Marxists to deal seriously with the issues raised by gay liberation. It is my conviction that gay Marxists have a responsibility to expose the lies of those who claim that they exist, not the least among our alleged supporters. Of course, in the case of the Moscow-oriented Communist parties, that would involve a great deal more than gay liberation. Wouldn't it?

John Wilson
Toronto

A Proposal

It is high time gay liberation evaluated the question of structure and implemented some positive measures from the women's liberation movement.

A characteristic of the women's movement has been the rejection of those conventional patterns of organization usually described as "top down". An impetus was the simple truth that the structures of organization were those imposed by male-dominated society; women desired to be free now, in some parts of their lives at least, from the debilitating aspects of male dominance. Traditional methods of organization had often been used to prevent women from reaching political power. In the struggle for organizational structures within women's liberation, simply recognized that it is valid to work to eliminate negative attitudes such as competitiveness, and healthy to embody new organizational forms and ways of conducting business.

Gay liberation runs counter to the hierarchical and patriarchal structure of society no less than women's liberation.

Gay liberation has no interest in maintaining a structure antithetical to its goal. If it therefore should be desirable and sound for gay liberation to modify such a structure, then let us do so.

Six years ago it was essential that a homosexual group with an outside perspective have at least one person who was fully out and prepared to speak on behalf of those who could not because of job or family situations. In theory this person was literally the "voice" for the vast majority of the closeted. He or she was to serve as a bold statement that gays were coming out.

This original situation has not changed greatly but the movement is larger and possesses a pool of varied individuals able to speak for gay liberation. In addition, gay organizations through their various movements have gained a firm footing and credibility in public consciousness.

Gay liberation must develop cadre, not a specialized priesthood, no matter how talented or devoted. Gay liberation must not mimic what, unfortunately, is prevalent in the trade unions, a top-heavy, well-established, do-it-all leadership.

It is time to do away with the idea of the "Chairperson" or "President" and diversity that articulates the program of gay liberation in public is a terrific training ground. Members have to take the plunge and to learn from mistakes. This means overcoming the trapidation and all fear when exercising delegated responsibilities.

Presently there is almost an entrenched assumption that the Chairperson will initiate everything, take care of everything, and "run" things. The fact that the Chairperson is often an accepted target for opponents, on the left or right, provides members with an easy understanding to excuse for not assuming greater responsibility and diverts attention from political issues.

This letter is a call for a new course for gay liberation, more truly collective and co-operative. Members are hereby invited honestly and seriously to consider whether they wish to make substantive changes in the way we struggle together. To paraphrase a great lighter and "man" of action, Lenin, every cleaning woman must learn to run the state.

Maurice Flood
Vancouver

No. 33

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Kurt Hiller, 1921

May 1977

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by Michael Lynch

Ger Brender à Brandis is a bookmaker. And it may take him a year to make one. An artist who does everything from making his own paper to hand setting his own type, he is also a gay "presence" in both his village and the nearest gay group. A portrait of the artist as committed.

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Psychoanalysis has been no friend to gay people. A history of too many cures and treatments. The tendency might be to blame the father of it all for the sins of the sons and daughters. But new research is showing Freud was more of a supporter of gay people than is commonly believed. Some startling new historical evidence linking Freud and the early German gay movement.

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by Michael R Jordan

Michael and Michael were the best of friends. They worked together, played together, travelled together. What happens when one—or both?—begin struggling with feelings that "friends" shouldn't have?

Our Image

Pull Out

The BPR Review Section

"*The Celiboid Ghetto*" discovers we shouldn't even wanna be in pitchers, we give one more boo to Baby Blue Two and a slap in the mouth to Slapshot. Lesbian poetry, lesbian music and a lot more in our eighth regular pull out review section.

In the News

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Canada this month

350 protest police action in Vancouver, gay teachers to organize in Ontario, and on the national scene, three non-gay organizations have called for the inclusion of sexual orientation in the Canadian Human Rights Act. These and more cross-Canada stories starting on page 1.

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• Coverphoto by Jock Brändis •

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Ontario

Gay teachers to organize



Speakers at the recent CGRO conference in Ottawa. Top: John Duggan and Mike Johnstone. Bottom: (L) Marie Robertson, (R) Terry Phillips.

The formation of a gay caucus for Ontario teachers was one of several items in an education policy accepted by the Coalition for Gay Rights in Ontario (CGRO) at its second annual conference.

Meeting in Ottawa over the Easter weekend, over 200 delegates, mostly representing all but one of CGRO's eighteen member groups, attended panels, lectures and workshops that focused on gays and education. CGRO is presently Canada's only provincial coalition of gay groups, but others are being contemplated now in Manitoba and Quebec.

The education policy also included provisions for initiating curricula changes through local Boards of Education, drawing up a bibliography of accurate materials for presenting homosexuality in the classroom, approaching Faculties of Education to train their student teachers more appropriately for dealing with homosexuality, and distributing a new education pamphlet that CGRO has developed during recent months.

The gay teachers' caucus was felt by many to be essential in this effort because teachers are among the most influential and yet job-vulnerable of gay workers. Terry Phillips, who teaches English as a second language in a downtown Toronto public school, was chosen as a contact person for this group. He has helped any teachers to write him through CGRO at 193 Carlton Street, Toronto. The conference recognized that, at least during its formative stages, this must be an "underground" group so that gay teachers will feel safe taking part in it.

Gays and lesbians who attended the conference, in over 2,000 meetings, principals, and school board members in the Ottawa-Hull area, to attend a number of events at the Conference. Generous estimates indicated that around half a dozen showed up. They missed the lectures by Will Atken on Christopher Isherwood, James Stealey on the German Homosexual Emancipation movement, and several speakers on topics such as being gay in high school,

Other concerns of the conference were the upcoming provincial election and the John Damien Defense. The final plenary session adopted a comprehensive program for the election campaign, including a proposal for a province-wide election day protest. Later, CGRO member groups will hold a provincial day of protest four weeks before election day in cities across the province, and a rally in Toronto two weeks before the election. The theme for the campaign will be "Vote for Gay Rights. Vote against the Tories."

A resolution on the Damien Defense

was also adopted to recommend that

the National Gay Rights Coalition be asked to organize a national day of protest demanding Damien's reinstatement.

It further urged a cross-

country petition for gay rights and a closer public link between the Committee to Defend John Damien and CGRO, its founding body and key supporter.

by Michael Lynch □

Toronto

Damien defense strategy debated

A conference called by the Committee to Defend John Damien met in Toronto on April 16 to consider defense strategies and ways of strengthening the basic core of workers in the defense effort. Although the committee has been open to anyone wishing to participate in the effort, this was the first specifically public conference to be held. Approximately 150 people attended at least part of the five-hour session.

Most of the discussion centered around questions raised by two position papers and a resolution from the Coalition for Gay Rights in Ontario. Votes taken at the end of the session adopted parts of each of these position papers, one of which came from Committee

Chairperson Terry Phillips, and the other from the Gay Academic Union (Toronto).

The conference was also divided in its response to the CGRO resolution. It adopted the preamble, which included this statement: "We recognize that the majority of Canadians identify with the views of gay people themselves and that individual homosexuals and lesbians will be motivated to support John if they know that his case is being indisputably linked in the public mind with anti-homosexual bias in society." And it carried CGRO's own resolution.

The Right Coalition organized a national day of protest demanding Damien's reinstatement "and calling for the inclusion of sexual orientation in provincial and federal human rights codes."

But it defeated CGRO's proposal for a national petition for gay rights and directly altered the CGRO call for a closer public link between groups supporting and CGRO, its founder and key supporter.

There was considerable procedural confusion, especially when the votes were taken. Although one person attending said he had just walked in off the street, the two groups supporting Damien were not able to be represented throughout the long meeting; one vote was given to each person present. On the question of whether the conference's decisions would be binding, a tie vote was broken by the chairperson in favour of not binding the community. There was further discussion on the composition of what constituted the committee; at one point, the chairperson's assertion that it consisted of "only three people" evoked indignant protests from the CGRO representative.

The conference adjourned with the agreement to reconvene and continue its debate in a further session.

by Michael Lynch □

LOOT adds phone line, drop-in

As of May 3, the Lesbian Organisation of Toronto will be operating a counselling and information telephone line as well as a drop-in at their centre at 342 Jarvis Street.

The two services will be staffed on Tuesday and Friday night from 7:00 to 11:00. On Tuesday evenings there will be a pot luck supper as well. The phone number is 960-3249.

LOOT's new services will help lesbians who want to end their isolation and to communicate freely with other lesbians. To facilitate this, LOOT will also provide self-help discussion groups, individual counselling sessions and referrals for lesbians who are coming out.

When these resources become available, LOOT intends to expand the telephone service to seven days a week. Interested women are asked to devote their time, money and know-how to this end.

The organization also prints a newsletter and has a number of committees which hold meetings in addition to the regular LOOT general meetings. To get involved, contact LOOT at 960-3249 or write to 342 Jarvis Street, Toronto, Ontario, MAY 266.

By Ilona Laney □

Feminist paper dies

The Canadian feminist newspaper, *The Other Woman*, has folded. The demise of the paper comes in the face of declining readership, collective members and innumerable debts.

The largely lesbian collective that produced the paper over the past five years had written about women's and lesbian issues from a feminist and anti-capitalist perspective.

In an editorial in the last issue, the women on the paper described the situation, "We were a shaky collective of women writing for the people. With one person resigning on principle and the resignation of two other people, we are down to three and disheathed." A fourth woman left after that.

Cynthia Wright and Gillian Chase,

the two remaining collective members, announced the folding of the paper in a letter to supporters and subscribers. They made a plea for funds to help pay their remaining bill of \$411. Those wishing to donate money can send to Cynthia Wright, P.O. Box 929, Stn O, Toronto.

With the apparent demise of *Long Time Coming* the lesbian journal from Montreal, lesbian-feminists are left without any established national publications. *Lesbian Canada* Lesbian Canada is a national lesbian publication which, despite last fall's National Lesbian Conference, has published one issue and hopes to continue. It is produced by Atlantic Provinces Political Lesbians for Equality (APPLE) in Halifax.

by David Gibson □

Park thugs at it again

Thugs are reported to be terrorizing gays in David Ballou Park. A Toronto man told *TBP* that on the evening of April 12 he was attacked, beaten and robbed by a gang of twelve men in the park. One of the men has been charged with common assault.

Last summer such violent incidents reached alarming proportions (see *TBP* no. 26). When contacted, Inspector Oliver at Station 53 did not seem overly concerned about a recurrence. "Problems like this start with the warm weather," he said. When asked if extra patrols would be assigned to streets in the area, he replied, "Whenever we have a case like this we always give it more detailed attention."

Mirror protects hockey players

The anti-gay policies of the Toronto Star are the standard throughout the empire controlled by Beland Honderich, as is indicated by the following report.

Early in April, Cheryl Freedman of On Mills decided to attend a public meeting being held by East York MP David Crotty. She was shocked to find up issues of interest to gay men and women living in On Mills. In order to make the meeting more effective, she hoped to encourage gay attendance by placing an advertisement in the *Don Mills Mirror*.

The Mirror's general manager, John Van Koert, refused the ad outright because it contained the word "gay". Several readers of the paper sent letters to the editor, urging "young hockey players."

Starstar, a corporate holding company, controls the Mirror as well as the *Toronto Star* and the *Mississauga News*.

Ms. Freedman was finally able to place her ad in the *Star*, although the wording was changed from *Don Mills Gays* to *On Mills Homosexuals*.

by John Hanick □

St John's

CHAN plans fanfare

The Community Homophile Association of Newfoundland (CHAN), is celebrating its third anniversary this month. The year-long event intended to build awareness and support in the community here.

This follows a difficult winter when rumours of the predicted death of the organization began to spread. Interest declined to such an extent that a special edition of *Aboutface*, the CHAN newsletter, was published calling for a general meeting in March to decide the fate of the group. At this meeting, almost 500 people pledged to guarantee CHAN's continued operation over the next three months.

At the same time plans were initiated for the anniversary celebration. An intensive publicity campaign is under way covering all aspects of gay life in the province. The various media have been approached with a request for features highlighting the activities of the organization and its members.

by Wish Leonard □

National**Support grows
on sexual orientation
issue**

Sexual orientation should be included in the Canadian Human Rights Act. This is the opinion of all three organizations that have testified before the Standing Committee on Justice and Legal Affairs in the House of Commons.

The Canadian Bar Association was expressing its support on this issue for the first time. The Advisory Council on the Status of Women and the Canadian Labour Congress (CLC) had previously supported the inclusion of sexual orientation in the rights legislation, though the CLC support had been at the provincial level (in Ontario).

During debate in the House prior to the legislation being referred to the Justice Committee, spokespersons for all three major parties — Tony Gordon Fairweather, Liberal Pierre De Bané and New Democrat John Gilbert — all spoke in favour of including sexual orientation in the Act.

The National Gay Rights Coalition (NGRC) is still awaiting word on whether it will be called to testify before the Committee. The government wants the bill to be referred to the Standing Committee on Justice and Legal Affairs so that it can get it back before the fall House session as soon as possible for third and final reading. As a result, the Committee may decide to limit the number of witnesses. In addition to NGRC, some 20 groups have asked to appear. If NGRC is not called to appear, it probably will have an opportunity to forward a written presentation to the Committee.

In the meantime, the coordinating office of NGRC is rounding up support from influential groups and organizations. The following groups, in addition to the ones mentioned above, appeared before the Justice Committee, have indicated that they favour including sexual orientation in the Act: Canadian Association of University Teachers, National Association of Women and the Law, Planned Parenthood Federation of Canada, Canadian Federation of Civil Liberties, Canadian Mental Health Association, Law Union of Ontario and the United Church of Canada.

In another development, the Student Council of Carleton University in Ottawa has adopted a hiring policy which prohibits discrimination on the basis of sexual orientation in hiring done by the Students Association. The policy was adopted with no opposition.

by David Garmase □

**Fox suggests
security clearances
OK for open gays**

Solicitor General Francis Fox says that homosexuality is not a factor in determining either employment or security clearance in the public service. He also says that being open would not prevent a homosexual from being considered for a public service job.

For those comments in a letter to the National Gay Rights Coalition (NGRC) in response to allegations of anti-gay discrimination in the RCMP (see TBP, no. 28) the letter did not respond to the allegations, but dealt generally with the public service.

"Being an overt or publicly professed homosexual would in no way prevent an individual from being hired and being considered for employment in any government department or agency. Whether or not he would be selected over other candidates would be a matter for managerial discretion in the normal selection process."

The letter does not say anything really new. Fox says that gays in Ottawa who work for the public service who have security clearances. However, in previous correspondence from government officials, there has never been any reference to "overt" or "publicly professed" homosexuals.

What the letter seems to imply is that open gays should have no problem ob-

taining employment and getting security clearances, but that closet gays would have difficulty with security clearances because they could be "exploited" or "compromised."

NGRC is seeking clarification from the Solicitor General.

by David Garmase □

Saskatoon
**Plans for national
conference underway**

The schedule for the Fifth National Gay Rights Coalition Conference has been issued. It will be held this year in Saskatoon from June 29 to July 3.

The theme of the conference is the future of the conference will be primarily NGRC issues, but there are provisions to make the conference responsive to several concerns.

Keynote speakers for the conference will be Del Martin and Phyllis Lyon, founders of the Daughters of Bilitis and authors of *Lesbian/Woman*.

Topics for workshops include the Damien Strugay, Gay Parents, Age of Consent, Lesbian Culture, Rural Gays, Police Repression, as well as an extended counselling workshop. In a covering letter, the organizing committee stressed that it limited itself to professional workshops and that proposals are requested.

The letter also set a deadline of June 1 for any papers being presented in order to allow time for reproduction.

Aside from the workshops and NGRC business sessions, there will be a march and rally on Friday and social events each evening.

The coordinating committee stressed in its letter that groups should try to pre-register in order to avoid difficulties in scheduling popular workshops.

Complete information is available by writing to: Fifth National Gay Rights Conference c/o Gay Community Centre of Saskatchewan Box 1662, Saskatoon SK S7K 3R8.

by Keith Shy □

Peterborough
**University president
joins gay forum**

Members of the gay community at Trent University have been assured that the university administration does not discriminate against staff and faculty on the basis of sexual preference in matters of hiring or promotion.

This assurance was given by University president, Tom Hind, to an audience of over 125 people attending a forum entitled "Homosexuality and Society," sponsored by the Trent Homophile Association.

Hind, who sat on the platform with seven other speakers including MPP Gill Sanderson (NDP, Peterborough), lesbian law student BJ Danylchuk, psychology professor Lee Beach, Brent Hawkes of MCC Toronto, George Hislop of CHAT, and Chris Fox, lesbian activist.

Ms Sanderson reviewed her party's stand on homosexuality and urged the members of the audience to write their MPPs and federal MPs pressuring them to amend all legislation discriminating against gays.

The remaining panelists discussed various aspects of homosexuality and outlined some of the social problems gay people experience when dealing with such social institutions as the law, the church and the medical/psychiatric profession.

Organizers of the forum were delighted with the attendance and response to the forum, characterized as the highlight of the year's program.

TBA concluded its program of activities with a dance on April 2, but plans to keep the office and phone line during the usual hours throughout the summer.

by Dave Beauchamp □

National**CRTC questions
CBC's anti-gay policy**

The Canadian Radio Television and Telecommunications Commission (CRTC) wants to know how the Canadian Broadcasting Corporation (CBC) arrived at its decision to refuse public service announcements from gay groups.

Last month, CBC refused to accept a proposal from GAY (Gay and Lesbian Association of Youth) to broadcast a 15-minute program on CBC for over half an hour during the hearing of a licence application for an FM station by CBH (Halifax). CBH is the station that refused to accept an announcement submitted by Gay Alliance for Equality (GAE) of Hamilton.

GAE submitted a proposal last year in the licence renewal application by CBH, the CBC promised to establish a national policy on PSA's from gay organizations. Several months later, it announced its policy: no PSA's from gay groups would be accepted.

GAE appealed again at the April 5 hearing held in Montreal. GAE submitted a written intervention and was represented at the hearing by Stuart Russell of l'Association pour les droits des homosexuels du Québec, a Montreal-based group which, like GAE, is a member of the National Gay Rights Coalition (NGRC).

After Russell delivered an oral presentation, Barry MacDonald, representing CBH, replied for the CBC. He said that the CBC had decided homosexuality was controversial because substantial bodies of public opinion held strongly different views on it. He added that the CBC believed that majority opinion today would be opposed to gay sex and that sexual acts are unacceptable behaviour.

Because PSA's are not meant to promote or advertise activities of controversial groups, MacDonald said, the CBC decided to ban gay PSA's.

The CRTC was not satisfied with MacDonald's reply and he and members questioned him at length about what made the decision, how it was made and whether the CBC had conducted public opinion polls to determine if Canadians did consider homosexual activity controversial.

The CBC had not conducted any polls, MacDonald said, but it had been making that kind of decision for over 40 years now.

MacDonald added that the CBC doesn't accept PSA's which are obviously pro or anti-abortion, but he wasn't sure how that policy had been established either. Apparently, there is a program policy group within the CBC made up of people, but its terms of reference are unclear.

The CRTC did not appear to be too happy with the answers it got from Mac-

Donald and will likely pursue the question.

To ensure that it does, NGRC has filed an official complaint against the CBC with the CRTC and is also preparing a submission as part of the CRTC's review of whether the CBC has been fulfilling its mandate.

by David Garmase □

Hamilton**No funds
but plenty of action**

McMaster Homophile Association continues to provide leadership for the gay community here despite a lack of financial financing. The group threatens to curtail some activities. The re-election in March of Brian Marshas President and Shane Que Hee as Secretary-Treasurer insures the current program of events will continue. Over the past months MHA has organized a poetry reading by Ian Young, hosted members of the Gay Youth Group of Toronto and organized a public forum.

At this forum held on April 1, a group of 40 guidance counsellors, social workers and students heard George Hislop of CHAT and Joyce Auerbach of the Sexual Health Clinic at McMaster discuss Homosexuality in High Schools.

Copies of a new MHA resource booklet were distributed. The booklet contains counselling information and a list of books and materials relevant to topics such as AIDS prevention in Hamilton-area teenagers.

Earlier in the year Brian Marsh and a member of the Hamilton lesbian community participated in a two-and-a-half hour phone-in program on radio station CKOC. Response was overwhelming and, to everyone's surprise in a city notorious for its antisexiness, there were no homophobic calls.

Despite this abundance of activity by MHA, it is possible that the Distress Line may have to reduce its services because of lack of funds. Shane Que Hee explained the situation, "One source of funds for MHA is the Distress Line run by Eugenie's Disco. With the advent of a new commercial social club (The Cha-Cha Palace) crowds have thinned, making money increasingly difficult to come by."

"Unfortunately for the cause of gay consciousness-raising, most people prefer a social club or bar which demands only money to be a personal commitment."

by Keith Shy □



WOMEN'S COFFEEHOUSE BOOMING: Upwards of 150 women crowded into the hall of St. Paul's Church on Avenue Road in Toronto on March 26 to hear lesbian folksinger Cassie Casper and the Belle Starr Band. They performed in one of a series of special women-only organized coffeehouses in the City.



Other groups scheduled include Carol T. Rowe and April Kaasler (June 4 and 6) and K'Roche (July). Regular coffeehouses will be held at 342 Jarvis Street, May 7, 14, and 21. Further information is available at 967-2862.

Winnipeg

Riding groups OK rights resolution

Resolutions favouring gay rights were passed at meetings of two local NDP constituency associations of the ridings of Winnipeg North-Centre, Kildonan, MB, and Winnipeg-St. James.

The members of the Winnipeg NDP-Gay Caucus moved a resolution that included clauses generally similar to National Gay Rights Coalition positions on gay civil rights. The resolutions, as passed, will be taken to the upcoming federal NDP convention to be held in Winnipeg, June 30-July 3.

The clause calling for the repeal of the legislation allowing "indecent" confinement for "sexual offenders" was deleted in both constituencies. The association members felt that this legislation would have the effect of dredging up serious offenders off the streets. As well, Winnipeg-St. James changed a clause calling for an end to RCMP harassment and surveillance of gays, to demand only an end to harassment.

The motions as amended were passed by a substantial majority in each case.

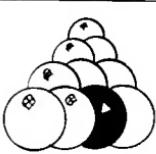
by Jeremy Bass □

Council formed

A Council on Religion and Homosexuality has been formed in Winnipeg to provide accurate information regarding homosexuality to clergy and to support the support of various church organizations on the behalf of gay people.

One of the first projects of the group was to mail out information to clergy. Currently the group is applying for funding from the Federal Government to print literature about homosexuality and the church. For more information, write Box 1912, Winnipeg, Manitoba.

by Jeremy Bass □



One in ten are gay!

The US gay movement's claim that approximately one out of every ten persons in the US population is gay has been upheld in a recent letter from Dr. Paul Gebhard, Director of the Institute for Sex Research (Kinsey Institute).

Citing recent critical reworking of the data originally collected by Kinsey between 1938 and 1953, Gebhard testified that 13.95 per cent of males and 4.25 per cent of females, or a combined average of 9.13 per cent of the US population, had either experienced or manifested a homosexual/homosexual experience. The figure excludes all members of homosexual organizations who were originally interviewed, and also excludes the category of "psychological" response which was included in Kinsey's original study. Most criticisms of those researchers had focused on these two aspects.

Gebhard stated that if the research were to be conducted again today he would expect the percentage of persons who had had significant overt homosexual experience to be "significantly higher."

No equivalent research is known to have been done in Canada. Canadian gay activists have always assumed that US percentages could cross the border without becoming irrelevant.

First provincial conference called

Response has been positive to the announcement of the first Manitoba Gay Conference which will be held at the University of Manitoba on Saturday May 7.

The past year has seen the emergence of a large number of new organizations in the Manitoba gay community. Organizer Bill Lewis, in his initial letter calling for the conference, said he hoped that the conference would facilitate an exchange of information among the groups and would establish a permanent communications network.

The proposed conference format will allow for each organization to present its history and outline its current activities and future plans. This will be followed by an open forum where participants will discuss the organization of gay people in Manitoba.

by David Gibson □

Kingston

Board moves to prohibit gays in schools

Frontenac County Board of Education may review the health curriculum offered in area high schools following visits to Loyalist Collegiate and Vocational Institute by members of the Queen's Homophile Association last month (TBP, no. 32). Three members of QHA spent two days discussing various aspects of homosexuality and homosexual lifestyles with senior health classes.

At a board meeting on April 18, Trustee John Lamarche presented a motion directing school principals to prohibit any further visits of that nature. The motion was not favorably received by some members of the board, who voted after some discussion to table it, pending a report from the education committee chaired by Trustee Peter Watson.

This committee met on April 18 and heard submissions from health teachers, students and members of the clergy. No representative of QHA was invited to attend.

Peter Watson, spokesperson for the Queen's Student - Community Service Group under which QHA operates, is optimistic that Lamarche's motion will be withdrawn when the report of the education committee is returned.

by Keith Sly □

Halifax

GAE confronts media at public forum

The CBC and two Halifax dailies were strongly criticized by representatives of the Gay Alliance For Equality at a public forum on "Media and Homophobia" to be held here on March 9.

The event, sponsored by the Dalhousie School of Business Administration and the CBC, featured a panel of media figures: Charles Lynch, head of Southern News Service; Clark Davy, editor of *The Globe and Mail*; Ron Haigart of CBC-TV's "Fifth Estate"; Bill Smith of the *Chronicle Herald/Mail Star*; and Kevin Hagan, the Prime Minister's Press Secretary.

During the question period, GAE spokespersons complained of discrimination by the CBC and the *Chronicle Herald/Mail Star*, all of which refuse to accept ads for the GAE.

Editor Bill Smith responded that the policy does not discriminate in advertising, although he agreed with it and advised the GAE to "Write a letter to the editor," at which point the GAE spokesperson pointed out that Smith himself was the editor.

Smith was hostile and insulting. Once, referring to a GAE member as "that young faggot," he mildly corrected himself and called the speaker a "boy." This drew boos and groans from the audience.

Several panel members were mildly supportive of the gay group's efforts, but none addressed himself to the question of how gay people can obtain fair treatment in the media. Lynch, however, was strongly supportive of the GAE position, applauding the gay spokespersons and booing the panel.

The all-male panel largely ignored the questions raised by the audience and the problem of media accountability. Lynch tried to quell the audience's anger about whether GAO's reporter with separatist sympathies should be allowed to keep their jobs. The audience was left angry and alienated.

CBC-TV taped the forum for a broadcast one week later entitled "Them and Us," but excluded the GAE speakers, as well as most of the audience. Russell had been invited to speak to the panel. However, the local TV station CJOI showed on its evening news report an exchange between Bill Smith and a GAE representative which was embarrassing to the editor.

by Robin Metcalf □

Montreal

Court supports RCMP secrecy

A recent ruling of the Quebec Superior Court has further frustrated efforts of Stuart Russell, socialist and gay activist, to obtain information about his arrest last summer by COJO, the Olympic Games coordinating committee. The reason given at the time was that Russell had not been given the necessary security clearance by the RCMP.

Russell attended a press conference

organized by the Ligue des droits de l'Homme (the Quebec civil liberties organization) on March 21 to denounce the RCMP's refusal to release files on persons fired for "security reasons" prior to the Montreal games. COJO had entrusted security clearances to the federal police agency.

At the press conference on June 1, Russell had submitted his case to the newly established Quebec Human Rights Commission. Because his firing had taken place before June 7, the commission could not intervene in his case. It was, however, able to take up the subsequent cases of Sylvie Roche and Katle Chabot, members of Quebec Trotskyist organizations.

The commission recently ordered the RCMP to provide justification for the denial of security clearance. But in a decision handed down on March 22, Mr. Justice Jules Deschenes of the Quebec Superior Court ruled that the commission had exceeded its jurisdiction and that the RCMP is justified in withholding reasons for denying security clearances. This is an important development in that it sets a precedent whereby the RCMP can arbitrarily ignore individual human rights, deemed to be a provincial concern. The federal government may bring an appeal, but the act is not expected to alter this situation.

At the press conference, Stuart Russell described his firing and declared: "Gay socialists and members of other minority groups have a democratic right to employment, to protection from harassment or arbitrary firing." He further pointed out the need to ban anti-protection of Quebec's homosexual minority in the Quebec Human Rights Charter.

Russell is an executive member of the Association pour les droits des gaïts du Québec (ADGQ), formerly the Gay Coalition Against Repression, and a former member of the Ligue Sociale Québécoise.

by Ron Dayman □

With
Downcast
Gays

ASPECTS OF HOMOSEXUAL SELF-OPPRESSION

24 down

176 to go.

Last month, we asked for 200 people willing to contribute ten dollars each to Pink Triangle's Book Fund.

So far 24 have. That's \$240 put aside for the publication of the important liberation strength booklet, *With Downcast Gays*. We'd like to go ahead with publication this summer. About 60 more ten dollar contributions over each of the next three months would just about do it.

How about it? You could probably spare ten dollars this month. And, immediately upon publication, each contributor will receive a complimentary copy of this important booklet, weeks before it is generally available.

With *Downcast Gays* is a book that can make an important contribution to the growth of gay community in Canada. But right now the project needs community support. Your support.

One more good gay book on the stands is one more step towards full community for gay people.

Help us all take that step. With a small, but significant financial contribution.

Send your cheque or money order for ten dollars to: Pink Triangle Press, Box 639, 5th A, Toronto, Ontario, M5E 1E4. Make cheques payable to Pink Triangle Press, and mark them "Book Fund."

United States

Bryant almost hailed

Anita Bryant, whose anti-gay campaign has spread to Dade County, Florida, was almost hailed "Religious Hypocrite of the Year" at an Easter-weekend convention of the American Atheists in Chicago. Bryant, along with fellow runner-up Jimmy Carter, lost their award to former Black Panther Eldridge Cleaver, a newly "born again Christian."

Madalyn Murray O'Hair, president of the group, said during the convention that she was heartened to see atheists "coming out of the closet." She named author Truman Capote as one of several luminaries who has recently come out as an atheist.



IF SHE HAS ONE... Meanwhile in Vancouver, a Florida citrus fruit display in a downtown Eaton's store had its own comment to make on Anita Bryant's run-up status.

Presbyterians prefer hets

A readership poll recently conducted by the American sectarian journal, *The Presbyterian Laymen*, shows that Presbyterians "disapprove strongly" of all aspects of the ordination of homosexuals.

Of the several thousand respondents, 93.3% said that they "definitely believe that homosexuals should not be ordained as ministers."

When asked what they would do if the pastor of their church was "afflicted with homosexuality," 92.2% checked the response that read: "I would leave the church."

From Sex News □

New Zealand

Gayness used as a smear; politicians urged to resign

Gay Liberation and civil liberties groups in New Zealand have held pickets and other protests against anti-gay campaigns directed at Members of Parliament. One MP has already resigned as a result of allegations made against him in the political future of two others in doubt.

During a heated debate in Parliament last October, the Prime Minister alleged that Colin Moyle, Minister of Agriculture in the former Labour Government, had been "picked up by the police for homosexual activities." Labour Party politicians claimed that the charge was the result of an enquiry conducted by a former Appeal Court Judge, Sir Alfred North. His findings revealed that at half past one night in June 1975, Moyle had stopped his car in a street well known for cruising and had invited an undercover policeman to get into the car and come to his home.

At various times Moyle gave three conflicting accounts of what happened. He told Parliament that he suspected the man of being a burglar and wanted to see what he was up to. To the policeman himself he said that he was trying to meet gays to gain information for a debate on homosexual law reform, and to Sir Alfred North he said that he was to

meet an unknown man who was to give him details of security leaks.

Opposition leader Bill Rowling, who helped write the "bumper" story, was angry at the report, and claimed that Moyle had misled Parliament. He eventually persuaded Moyle to resign his seat "for the good of the party."

The second case involved another Labour Member of Parliament, O'Brien. In July last year O'Brien was arrested for indecent assault on two youths ages 16 and 17 after he had been badly beaten up in a motel. A magistrate dismissed the case for lack of evidence, but the two youths claimed that O'Brien had admitted committing. Then, in January of this year, a gutter press weekly called *Truth* made further allegations of homosexual behaviour against O'Brien: to the effect that two policemen had seen him try to pick up a man in a public place and drive off with him. When the story was published, there were calls from the Labour Party hierarchy for O'Brien to take legal action against *Truth*, or to resign. Although he has so far done neither, he has announced his decision to step down from his position as Minister of Fisheries.

The first incident concerned Marilyn Waring, the youngest MP and a liberal member of the ruling National Party. An article in *Truth* last year reported that she was having a liaison affair with a married woman. Waring made no public confirmation or denial of the report, although she did say that she was close to the party leadership, and public opinion was overwhelmingly in her support. Her electorate has disappeared in the latest redrawing of boundaries, however, and she may have difficulty in gaining a party nomination for 1978 General Elections.

Protests about the incidents have focused on the two issues. One is the way in which the Prime Minister gained his information about Colin Moyle; he referred to discrepancies between Moyle's explanations and the details that were on police files. The North Report stated that the files had been leaked to an MP, government minister, or someone as if the Prime Minister had at least indirect sources of information in the police force. The implications of this fact have not been tested on left-wing groups and others of his political opponents.

The other issue is *Truth's* queer baiting. The paper claimed that it entirely stressed anti-gay prejudices, printed "exposes" of MP's private lives, and asserted that homosexuality is a sufficient reason to bar a person from public office.

Speakers at a public meeting organized by the Committee to Oppose Persuasion pointed out that *Truth* has printed its attacks on gay people on the same pages as scare stories about the KGB, communist takeovers, and security risks. But even letter-writers to *Truth* itself seem largely to regard this cold-war association of "queers" and "commies" as right-wing paranoia. Even so, its smear tactics are likely to result in the resignation of at least one more politician accused of the "crime" of homosexuality.

By Lindsay Taylor □

National Gay Rights Coalition proposed

During the weekend of January 6-9 about 30 people representing as many organizations met in Wellington to hammer out a constitution for a proposed National Gay Rights Coalition.

This meeting was convened to pursue the discussions begun at the Gay Liberation Conference held on the previous Labour Day weekend. The general idea at that time among the gay organizations was that a unifying body was needed to improve co-operation and communications among the groups and increase their political effectiveness.

Although a partial news blackout has been imposed, New Zealand Gay News was available about the weekend meeting and to the formation of the Coalition. Further meetings are planned to discuss reaction from group executives to the draft constitution,

by Keith Shy □

Happy days are here again, according to the (Toronto) Globe and Mail's Ottawa bureau chief, John G. Smith. "The Ottawa Scene" began "Friday afternoons are happier occasions now for Liberal members of Parliament. Fridays have always been drag days in Parliament and attendance on all sides of the House has been low..."

"We leave it for you to guess the rest of this exciting tale..."



Don't forget your heart pills, hon' 'cause you gotta stay flaccid in public. Arizona lawmakers have proposed a Homosexual Conduct amendment to a bill that would ban sodomy in the state. The amendment would establish a one-year jail term and a \$10,000 fine for anyone who "intentionally and knowingly engages in sexual intercourse or oral sexual contact with a person of the same sex." In addition, reports GPU News, the amendment would make it illegal for anyone to have an erection in public, even if he were inside his pants.

The city of Toronto sits with Magnus Hirschfeld in believing in a "third sex," though their theories seem to differ. The 1976 Enumeration questions ask you to specify your sex by checking one of the following: Male, Female, or Business.

Elementary, My Dear Bonar. Mr. E. Bonar, renowned educationist and past president of the Quebec Association of Catholic School Boards, said last November that he knew all male elementary teachers "were a bunch of nutts." And he didn't mean grapes.

Anyone wanting to correspond with him about what he did mean can write him at 413 Main Street, Cowansville, Quebec. And send him best, won't you?



The only response to Trash is bigger Trash. At least in Fort Worth, Texas. When that bung's Star Telegram ran the above editorial cartoon on February 18, local residents responded by dressing festively around and around the block where the paper's offices are located.

Reverend Jerry Sloan of the MCC compared the event to Joshua's biblical march around Jericho, only this time (said the Reverend) they were trying to break down "the walls of ignorance and bigotry."

No crumbling masonry was reported.

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Four documents have been discovered that show Dr. Sigmund Freud's thoughts on the psychology of homosexuality which had been used for decades to oppress homosexuals. Freud's famous "Letter to an American Mother" has often been cited as evidence that he was less anti-gay than many of his followers. There he said that "homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation; it cannot be classified as an illness." But this evidence has often been wielded against a mass of psychoanalytic theory that has been used to argue that homosexuals are "perverts," an "infirmity fixation," or "arrest of 'normal' sexual development."

In the earliest of these documents, an interview from *Die Zeit* (Vienna), in October 1903, Freud says: "I am even of the firm conviction that homosexual acts must not be treated as sick people. After various considerations as to being a sickness, wouldn't that obligate us to characterize as sick many great thinkers and scholars of all times, whose perverse orientation we know for a fact and whom we admire precisely because of their mental health? Homosexual persons are not sick, they do not belong in a category!"

In 1921, Freud and his Viennese associate Otto Rank, took issue with some psychoanalysts who wished to exclude a homosexual doctor from the Psychoanalytic Association. "We cannot exclude such persons," they wrote, "without committing ourselves, as we can, to legal prosecution. We feel that a decision in such cases should depend upon a thorough examination of the other qualities of the candidate."

In 1928, Freud paid honour to the early homosexual emancipator Magnus Hirschfeld in his book *Mythos Hirschfeld*, writing on his birthday: "I have always championed the view that Dr. Magnus Hirschfeld's lifelong struggle against the cruel and unjustified interference of legislation against human sexual life deserves universal recognition and support."

The fourth document, and perhaps the most striking, is a petition to the International Committee of the Red Cross, attempting to formulate a standardized penal code for the German Republic and Austria. This petition urged that a paragraph which criminalized homosexual behaviour be repeated in the proposed new code. "Homosexuals have the same civil duties as everyone else," said the petition. "Therefore, just as we demand that legislation give them the same civil rights by repealing the law in question if homosexuals are guaranteed a life of human dignity, they will reciprocate by leading responsible and dignified lives."

Sigmund Freud, among others, signed this petition. His support was reported in a newspaper in Vienna in 1930.

Fred's letter arguing that "homosexuals can be induced by practicing psychoanalysts is published here, as far as we are aware, for the first time. The other documents appeared only once before — and were forgotten. James D. Sleater, author of *The Homosexual Emancipation Movement in Germany* recently discovered them for me while conducting research into the history of European gay rights struggles. None have ever before appeared in English. The Body Politic is publishing them now to coincide with the meeting of the American Psychiatric Association in Toronto in May. The response to these documents by Freud's later disciples will be interesting — to say the least.

Even though Freud was a consistent proponent of civil rights for gays, as

* We want to thank Jim Sleater for the documents on Freud's support of gay rights legislation, and for his translation of them.

Dr. Hendrik Ruilenbeek uncovered the Freud correspondence published here. Located in the Special Collections Section of Columbia University Library, this material will be published in his forthcoming book, tentatively entitled Seven Swords. We wish to thank him as well.

LB/Body Politic

these documents incomparably show, a larger perspective is needed. How does Freud's "perversion" opinion on the rights of gay people relate to his overall psychological theory? The question is important because many have charged that psychoanalysis is oppressive with respect to gays.

Gay people ought to be familiar with aspects of Freud's theory. The question ought to see Freud's support for pro-gay civil rights not just in itself, but as either consistent or inconsistent with his basic theory. However striking on their own terms, the documents need to be evaluated within the context of issues raised by psychoanalysis itself — and the ongoing debate over these issues. Since the jargon of specialists is no more helpful to us than the simplifications of the popular press, we've found it convenient here to imagine these issues under discussion by two friends, sitting outside in law chairs on an early summer day. Let's call them Fred and — let's say, both conversant with the issues and convinced of their importance.

These two friends — shall we say it is June, and that they are sipping Labatt's 50 as they talk? — have just decided to to address themselves directly to the charge of being "homophobic" or "opposed to women." That charge is being handled well elsewhere! But they agree that I bears on their discussion and will be concerned with Freud's views on female psychology when it relates directly to the issue of homosexuality.

The first friend begins by marshalling a typical accusation:

"The theory of psychoanalysis maintains from the start that homosexuals are abnormal in their sexual development. Moreover, since the theory presents itself as a science — and thus as a scientific method for investigating the nature of the sexual life of human beings — its claim that homosexuality is abnormal is said to rest on objective grounds."

"The very language of psychoanalysis furthermore, is condescending, even pejorative, as far as homosexuality is concerned. Freud refers to homosexuals as 'inverts' and to homosexuality as 'inversion.' His theory describes homosexuality as a 'sexual aberration.' It suggests that homosexuals have much more in common with animals than with other humans. Fighting words, eh? Like us like those, after all, have social implications! By parading as scientific fact, this theory takes little notice of the social consequences of labelling human beings as 'inverts' and 'perverts' and referring to their sexual activity as 'abnormal.'

"And then there's the extreme pathologization of one's own doctrine — if not normal, then — the complete so-called 'arrested' development of homosexual men and women with the alleged 'inferiority of women,' 'inferior women because of their supposed envy of a male penis.' From these premises, the theory claims to show that there 'naturally' exists behavioural characteristics that account for one's gender. Or, if it's a woman, then the difference between male and female bodies results in differences in sex-role behaviour. These roles confer a feminine (by which is meant 'passive') character on women, and a masculine (or 'active') character on men."

"And so, by implication, homosexual men are passive and 'feminine-like.' Homosexual women, on the other hand, are aggressive and 'masculine-like.' And does the justification for all this theorizing come from observing the varied assortment of homosexuals and lesbians in general? No — just from a few observations taken from the clinical patients seen by Freud and his friends.

"I know it was somewhat paradoxical for Freud to insist that the sexual lives of his patients (and the same of his disciples) could not be taken as representative of homosexual men and women. Yet he still advanced a theory which purported to show that there is such a thing as 'normal' sexual development.

"Need I say what constituted this norm? Heterosexual, reproductive sexuality, of course — the norm

for men and women. From the close friend and intimate correspondent from whom he took the notion of black-

homosexuals failed to reach."

The second friend is a bit taken aback by the force of this, and reaches for his usual crutch:

"Come on now. Surely you're aware of Freud's 'Letter to an American Mother.' When he says, 'Homosexuality is not a vice or degradation or even an illness?' That letter is squarely at odds with everything you've just attributed to Freud and psychoanalysis since..."

But the first friend interrupts:

"You come now! I'll grant you your liberal intent, and Freud's, but if we derive into that letter we find this diviner

normal and abnormal, in spite of its practical importance, possesses only a conventional value."

"In one of his two most important works, *Three Essays on the Theory of Sexuality*, he clearly stated that psychoanalysis did not distinguish homosexuals as a separate sexual category. Freud asserted that all persons can make a homosexual object choice on a conscious level — and that all have made that choice on an unconscious level. He emphasized that exclusive heterosexuality was as much a problem in the scientific understanding of human sexuality as was exclusive

"But then, how could he have maintained otherwise? Throughout his life he insisted on the constitutional bisexuality of all human beings. In addition most people in his society, directly or indirectly, accepted this component he attributed to the horrendous demands of social conformity. Surely he and psychoanalysis cannot be held responsible for the history of the social repression of sexuality!

"And Freud, the most humane of psychologists, never claimed that homosexuals could be 'cured.' Indeed, when he referred to the 'curing' of homosexuality, he put the verb in quotation marks."

"You see, I can't state strongly enough one point: the importance of Freud's contribution to our understanding of the nature of sexuality, and the contribution that understanding has made to the acceptance of homosexuals within our understanding of myself. "Freud showed that human sexuality is not coincident with a 'normal' sexual instinct. Rather, that the sexual instinct included what he called the 'inversions' and the 'perversions'."

At this, friend one sits up.

"Well, now you're too clever for your own good! You plead that Freud isn't guilty of creating a theory which labels homosexuals as 'inverts' and 'perverts' — and then go right on to cite the notions of 'inversion' and 'perversion' in support of that innocence!"

"To say that 'nigger' is not an oppressive word because black people possess the quality of 'nigerness'

"I do not in the least under-estimate bisexuality either; I am looking forward to further enlightenment about it, particularly since the moment in Breslau market-place when we both said the same thing."

The Gay Rights Freud

by Herb Spiers & Michael Lynch*

of the unconscious adding that psychoanalysis considers homosexuality as the continuation of sexual function produced by a certain aspect of sexual development. And that's my point: it's the theory of sexual development itself that's at fault. It assumes that there is a normal sexual development which homosexuals haven't reached. "Freud is saying that homosexuals — that you and I — are sexually normal. And in our society, our culture, it has a strong status anyway, the implications of this theorizing can only be negative. It makes homosexuality into something to be cured."

"Meanwhile, it gives hardly any attention to the creation of the social fear and hatred of homosexual men and women. In this regard, psychoanalytic theory is asocial,� historical, and totally apolitical."

The second friend has seen that his stock answer won't do. He leans back in his chair, and begins rather slowly:

"You're right, Freud did hold heterosexuality to be the norm. I can't controvert that! But I think it's important to understand why he thought this."

"First of all, Freud said that 'the distinction between what is sexually



being are part of the world, so why should we exempt them from scientific study?"

"There is nothing necessarily inhuman about this, it seems to me. One psychologically I should say takes the word 'perverted' to describe the quality of a relationship between two persons — whether the persons are homosexual or heterosexual. A 'perverted' relationship is one in which too little regard is paid to the humanity of each person involved."

"In view of his moralizing kind of 'science', it is ironic in the extreme to fault Freud for his careful use of a concept like 'sexual object'."

At this point, let us imagine, the two friends are out of the room from the house with more. He also has the mail: a gay liberation journal that contains your previously unknown documents showing Freud's support for homosexual civil rights. He resumes:

"This letter from *Die Zeit*, 'a perverse orientation is far from being a sickness', is important. It is important by 'perverse': this makes it clear! He could not! Wouldn't it be itself perverse — in our everyday sense of the term, of course — if the founder of a psychological school of thought like psychoanalysis would have conscientized openly within its midst the presence of persons he regarded as sick or perverse?"

"And these letters from 1921-22. Freud, opposing some of his professional colleagues to maintain that homosexuals should not automatically be barred from becoming practicing psychoanalysts. Look at these! Freud's English follower, Ernest Jones, sought Freud's opinion whether practicing homosexuals should be admitted to the Psychoanalytic Association.

Remember that Freud's answer to this query is all the more telling in light of the fact that the person concerning whom the question initially arose — a Quaker doctor who originally was — was later determined to be a homosexual. Remember also the time in which any incidence of a homosexual psychoanalyst being arrested for engaging in homosexual acts, even with an adult, could only have summoned further discredit upon Freud's psychoanalysis and its movement. But Freud's answer was: 'undertaken.'

"On coming to the end of the matter, a month later Freud received a letter from the Berlin circle of psychoanalysts, a letter which put the issue even more dramatically. They wrote: 'We have had the experience that homosexuals with an overt behaviour pattern can truly only part of the way with us. Since homosexuality appears in many forms, we must consider it as being that it should be analyzed.' One becomes an analyst, of course, after passing through analysis oneself. And to this Freud answered that though he recognized the arguments, the exclusion of homosexuals from the profession should not be made a law, 'considering the various types of homosexuality and the diversity of sexual misunderstanding in psychology.'

"And there is Freud's (1923) praise of Magnus Hirschfeld. Though we don't know Freud's opinion of Hirschfeld's homosexuality, we do know that the letter from the Berlin disciples had spoken skeptically of it. Nonetheless, Freud's praise of Hirschfeld is telling: struggle against the cruel and unjustified interpretation of homosexuality in our life is outspoken and uncompromising."

"Finally, by 1930 Freud had signed this petition — one much like the more famous one Hirschfeld had circulated during the previous decade — urging decriminalization of most homosexual activity. The petition speaks of the ill-effect of the blackmail threat, and urges that such effects homosexuals can lead responsible and dignified lives like everyone else."

Friedrich one is silent, and friend two can't help but notice:

"You've been silenced at last?" Good! But you shouldn't really be astonished. As far back as 1908, Freud condemned most forcefully the civilized sexual morality of contemporary Western

culture. Why? Because of its adverse effects upon society in general, and upon the happiness of individuals in particular. The sum of these necessitated, he said, the urgency of sexual reform. There's pleasure, but no real surprise, then, in finding these documents."

By now friend one has found his tongue:

"Okay, Freud was a liberal. Go ahead and praise him, or that's fine. While his record on homosexual rights is admirable, even invaluable if we view historically, I still say this: he is chiefly concerned with the rights of men — 'men' with a small m."

"In his one protracted study of lesbianism, Freud attributes what is estrogenic in women to their 'woman-ness' — to their 'masculine' component! Since you have so liberally quoted from Freud to defend him, I will now quote him back to you. (I memorized this bit last year, it appealed me so):

"To understand the context, I should note that Freud is here speaking of qualities which he observes in his female patients. Since his numerous attributes also could be connected with masculinity: for instance, her acuteness of comprehension and her lucid objectivity. In *as far as she was not dominated by the passions* 'Of course, the passion to which he refers is the love for another woman.'

"Just because women don't have penises, Freud believed that an unavoidable inferiority complex is the lot of women. If I recall correctly, he even says that 'being a woman means possessing a weaker sexual instinct.' This was not just a quip on his part. He held this view to be very much his life. My friend, you can see all this in the following. It's from his New Introductory Lectures on Psychoanalysis, a book he wrote later in his career: 'We attribute to women a greater amount of narcissism (and this influences their object-choice) so that for them to be loved is a stronger need than to love.' He went on to say that women are more easily a target of punishment for they are driven to rate their physical charms more highly as a belated compensation for their original sexual inferiority."

"This is just plain reactionary! Whether unintentional or not, it serves to maintain male privilege and to stifle the full liberation of women. And I know you agree that the liberation of women and the liberation of homosexuals is one and the same light."

"So I say that the implications of his theory substantially weaken the progressive views on homosexual emancipation that he publicly espoused."

"What Freud was putting into practice was not what Freud preached."

Satified with this climax, friend one sits back and finishes his beer. Friend two, perplexed, stumbles to reply:

"Well yes, you're right. In his own therapy with patients he overlooked the very importance he attached in theory to mankind's bisexuality. He just didn't get from his male patients the female side of themselves, the女性 side, of course, of course understood feminine psychology."

"Like so many of us, Freud's 'sexism' was his failure to put into practice what he preached in theory: the fact that psychologically there exists a 'woman' every 'man' and a 'man' in every 'woman'."

I wonder: re-education against women results, in my case at least, from the type of sexism that doesn't accept our feminine side? And then, progressing to the point, we oppose women through the major social and political institutions which we as men basically control."

We'll interrupt the conversation, and the beer on the last note — hoping that the dialogue leaves some impression on the type of sexism that exists in psychology, the sexism formulated it. Still, a few closing words are in order: words which our imagined friends undoubtedly would have gotten around to eventually.

Friedrich's theory must be judged in parts and as a whole. Isolated passages can be found for both praise and

cont'd on page 25

Custody Rights for Lesbian Mothers

*A contribution to a strategy discussion**

There are two common mistakes made in evaluating lesbian child custody cases. Sometimes a closed approach is advocated by timid feminists who say that lesbians are not fit parents. Other groups for divorce as a factor in child custody disputes, is a threat to every woman. And that kind of bigotry could be used randomly.

While this may be true, it overlooks the fact that most women threatened by accusations of lesbianism are lesbians. Succumbing to the fear that potential supporters will be put off through direct association with lesbians is dangerous and defeatist. Trying to make lesbianism more palatable appeals to no one. Not the straight women who are often targets of these appeals (they aren't taken in by the ruse). Nor to lesbians who will only benefit from clear-cut victories and unambiguous support of their rights.



It is true that there are also many lesbians who shy away from political action that openly involves lesbians. But this problem will only be overcome by the building of strong lesbian and gay movements and communities that can give support to those who lack confidence to come out. Not by trying to convince them that there is an "under the table" way to fight for their rights — that we can win custody rights for lesbian mothers by pretending to fight for something else.

Some gay liberationists respond to this position by going to the other extreme. They take the position that a child custody battle does not politically involve an up-front attitude towards lesbianism, then political people cannot afford to expend more than sympathy in support of it. A more reasonable approach would fall somewhere between these two.

The gay liberation movement's strategy of public action for civil rights seeks to combat the invisibility of gay people. We must demand that our society to public view these laws and institutions that oppress us. We hope to mobilize gay people and our supporters to fight for concrete changes. We hope that the fight will educate gay people about our struggle and that the changes we win will improve each of our lives.

How do we apply this strategy to custody rights struggles? A civil rights orientation is a way to demonstrate to gay people that their struggle takes them into account. Lesbian mothers are often among the most severely oppressed gay people and we must not overlook, or appear to overlook, their pressing needs. Our civil rights demands will support because they can be widely understood, by gays and straights alike. We need not fear that gay people will be left without a voice in child custody campaigns because it is not able to be as public as we would like.

Another part of our strategy — winning public (i.e. straight) support for the changes we seek — is not likely to be as easily accomplished. And this has little or nothing to do with how public such a cause is. It is difficult for straight gay people to support and defend support to the child custody struggle. For example, the Ontario New Democratic Party, a body that is usually sympathetic to gay rights, had some difficulty coming to terms with CGRC's child custody demand at a conference in Kingston last year. The demand was not adopted as party policy, and a gay correspondent described it as one of the "muddy" demands of the conference.

Reverence for the family as a bastion of "natural heterosexuality" is widespread, even among our fair-weather liberal friends. *Extensive public re-education is necessary so that when circumstances require it, we can call upon the same kind of support that the gay movement has mobilized for John Donahoe.*

While it is much easier for a gay person than a straight to understand that it is homophobic and unjust to deprive a lesbian of her children because of her homosexuality, even gays could profit from some re-education. Many gay men are reluctant to support us primarily involved in our struggle as the converse is true, and it has even been the sad experience of lesbian mothers to see other lesbians dissociate themselves from gay women with children.

But education alone will not make the difference. The gay and lesbian movements must support the struggles that are going on in our own communities and our workplaces. A decision in a provincial or higher court could serve as concrete encouragement to women to pursue their rights rather than settle unsatisfactorily out of court, which so often happens now.

It is difficult to raise money when a cause cannot be entirely public. But since adequate funds are frequently crucial in child custody cases, fund raising is one consideration in a campaign to secure such a precedent. Members of the movements can also build confidence by showing themselves as committed people prepared to defend gay women in need. And come day we will be able to apply our public action strategy fully. It will take a courageous lesbian who is not willing to give up even though the other average person is not supporting her child or who has been close to her. Let us hope that when such a woman comes forward the movements will have been able to do the necessary ground work to give her the support she needs.

by Chris Bauchell □

*Based on a position paper of the executive of the Toronto Gay Alliance Toward Equality.

Our Image

The BP Review Supplement

Number 8



A gay icon: James Dean in *Giant* (1956). The sensual, defenseless pose with a deadly weapon suggests Dean's contradictory image in film: a gentle, non-butch way of being a man, which

Since the gay movement began we have insisted on the concept of the media (understood in its widest sense as a carrier, reinforcer or shaper of our oppression). Sometimes we have gone overboard in blaming the mass media — they are only one of the instruments of oppression. More importantly, we have tended to condemn images of gayness in their role as aesthetic concepts and values that are highly problematic. We've tended to demand that gay characters and themes be represented according to certain ideas and ideals about what art is, without seeing that such ideas and ideals are straight ones, not neutral or transparent but imbued with a sexual ideology that has anti-gayness as one of its cornerstones.

Expression

Many critics, especially in gay publications, are concerned with how gayness expresses itself on film. Running through all of the debate is the notion of the "gay sensibility," which has been defined by one critic as "a creative energy reflecting a consciousness different from the mainstream, a heightened awareness of certain human complications of feeling that spring from the fact of being gay." In fact, a perception of the world which is colourised, shaped, directed and defined by the fact of one's homosexuality."

There is already a problem here with the notion of a gay sensibility. It appears to suggest that the very fact of being oppressed, and of being able to pass because one's "strange" need not show, automatically creates a gay sensibility. I am certainly happy to acknowledge the fact of this sensitivity, but it has to be understood as something that has been and is produced and practised in history and culture. It is the specific way we (rather, a relatively few minority) have found of coping with

and resisting our oppression and our particular situation as "invisible" straight people. One reason does not just produce a subcultural sensibility; it merely provides the conditions in relation to which oppressed people create their own subculture and attendant sensibility.

A second problem is that it is in fact rather hard for an individual sensibility to

appealed to gay viewers but which also required his character to be emphatically heterosexual.

Or he is most likely not aware. Even if films did have individual authors (as now and again they do), this would still not alter the problem. The author may have any qualities you like, but the cinematic language has connotations and conventions that escape the author. Take a film like *The Detective*, which sets out to be sympathetic, puts a major star (Frank Sinatra) as a defender of gays and defenders of the forces of oppression (endeavouring to expose the Nazis), but nonetheless cannot help but reproduce the dominant image of gays. The actual conventions of the film are more powerful than the intentions of scriptwriter and star. Thus the star's unassimilable heterosexuality and centrality to the action demands a gay passivity in the narrative — a straight has to act for us,

gayness, deviancy and crime. The actual realization of the gay scene can find no way to express itself except through the prologue. The milieu is sketchily set by cutting from bizarre face to bizarre face, accompanied by snatches of dialogue lifted out of context, as the protagonist supposedly looks round and takes in the gay environment. This is a conventional representation of the gay scene — compare similar scenes in *The Killing of Sister George*, *My Fair in Hell*, *The Naked City*, *Seven*, etc.

Nor is the problem confined to commercial cinema. (Indeed, as has been pointed out, the very obviousness of the conventions in commercial cinema may mean that they are easier to manipulate in progressive ways than the hidden conventions of "art cinema".) In contemporary art cinema there is really little to choose between the lesbian in *Emmanuelle*, an obvious exploitation film, and those in *Les Biches*, directed by critically acclaimed Claude Chabrol, and the feminist *La Fiancée du Pirate* — except that she is actually rather nicer in *Emmanuelle*. This is because in every case the film is made within a straight framework — women

The celluloid ghetto

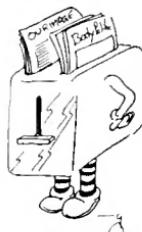
Gay people haven't been seen much on film but even so, the medium has helped to define our world
by Richard Dyer

surface in film. This is partly because so many different people work on a film, in different frameworks and long-drawn-out production schedules. The editor has limited room for manoeuvre. But more importantly it is because any artist in any medium whatsoever is working with a tradition, a set of conventions, that are imbued with meanings that she or he cannot change, and indeed of which she

the bleak view of sexual relations in American thrillers like this means that gayness is seen as part of a web of sexual sickness, equated especially with the hero's wife or mother (as in *Psycho*, *Gasoline* and others like them). As with the gay scene can be shown legitimately only at points in the plot relating to crime (why else would Sinatra be interested?), and so enforces the link between

seen only in relation to men — and the lesbianism is there as a facet of the het world-view. In the case of the first two, the attraction of lesbianism is evoked the better to assert the superiority of her (not his) love of *Les Biches* and *Pirate*, the lesbian seems to represent a "sick" way of being an independent woman as compared to the heroine's choice of independence through prostitution (which

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Contributors

Barry D. Adam, 24, is a sociologist and member of the steering committee of Windsor Gay Unity.

Sherri Cheda is a librarian and co-editor of *Emergency Librarian*.

Judith Crispin is an Alberta lesbian poet whose first book of poetry has recently been published by Catalyst Press.

Ron Dayman is a Montreal gay activist who has researched gay themes in Quebecois literature.

Harvey Hamburg is a Maritime native who arrived in Toronto's gay community by way of Winnipeg. New projects to help gay people are his specialty.

Jean-Louis Léonard is a Toronto librarian currently working on an MA in linguistics at York University.

Daphne Kutzner pretends to be a PhD candidate in English literature at Indiana University while writing the Great American Lesbian Novel.

Ilona Laney, 21, has been a lesbian for just over five years; her parents "know". A career as a painter is beginning to bear fruit.

Lesbian Organization of Toronto (LOOT).

David Mole, a student of Canadian economic history at the University of Toronto, promises a definitive work in his future.

Fiona Railley is a Toronto high school student who is in the Lesbian Caucus and on the Executive Committee of GATE Toronto.

Michael Riordan is a freelance writer and playwright sharing digs with a friendly potter on Toronto Island. Michael is Education Coordinator for GATE Toronto.

Robert Trow is a Toronto rabbit disguised as a paramedic at Hassle Free Clinic. He has a beautiful lover.

Robert Wallace, playwright and director, teaches English and Humanities at Glendon College, York University, in Toronto.

allows her both to revenge herself on men and to leave the village). In no case is lesbianism expressing itself.

In the perspective, Jean Babusci's article is both instructive and instructive. Jean Babusci is a writer for the English periodical *Gay News*. Ed. He argues that Dean's paylessness informs his three screen roles, giving them depth, "warmth" and "sensitivity." Thus Giant, for instance, allowed him to express "the inability of a man to relate to other sexual roles played by paranoiacs." Now in terms of how a particular screen image happened to come about, the role of Dean's gay paylessness in modifying and shaping it may well have been crucial, and it is important to say so. But at the same time one has to see that, as an expression of the character, it was absurd. There is never the slightest suggestion that Dean is gay in any of his roles.

Plato's "crush" on him in *Rebel Without a Cause* is not reciprocated, and there is no such attachment in the other two films. At one level of course, Dean, quite possibly through his gestures, did help lay the basis of being "homosexual" without being particularly "masculine" (cf also Montgomery Clift and Anthony Perkins) — and that is a contribution to the struggle against the sex roles. But this struggle could only be shown at the expense of the character's paylessness. He was a gay man, but as an emphatically heterosexual. Moreover, the narrative framework of the film is in contradiction with his roles; that is to say, in *East of Eden* and *Rebel Without a Cause* he is a good son, a good brother, and in the second, a weak father. The stress on the "extraordinary" quality of these parents (Jo Van Fleet in *Eden* always photographed in shadow and with dramatic "expressions" techniques of lighting and camera angle, Jim Backus played for laughs and pathos) in *Rebel* implies that he is a good son, a good brother, and partly a weak mother and "strong" father.

Dean, of course, had a following, and it was undoubtedly because of the kind of non-butch image of being a man that he projected, an image that gay men have been in a particularly good position to imagine and define — I don't want to deny his contribution nor its gay roots. But his contribution is made, inevitably, at the expense of gayness. And this is where the film is in contradiction to where his function in the narrative contradicts the implications of his image. People may have taken away an image of gentle sensitive ways of being a man, but they may also have taken away a sense of neuroticism born of inadequately performed masculinity. The two are usually contradictory and open to alternative interpretations, and as long as it is a question of inserting payness into films as they are, any full, undeformed expression of the gay sensibility will tend to be merely a weak counterpoint to the reinforcement of heterosexual sex-role norms.

denies his contribution nor its gay roots.

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Ordinary human beings

Another common stance of straight critics, and even many within the gay movement, is that people should show that gay people are just ordinary people being normal. Highest priority is given to those films where it is apparently "incidental" that the characters and milieu are gay.

It may be true that we are still at the stage where we need to assert, to others and to ourselves, that we are part of the human race. But this assumes that there is no real difference between being gay and being straight. Yet, from a materialist stand-point, gayness is different physically, emotionally and socially from heteness.

It is physically different not in the sense of involving different genetic factors but in the sense of being in different physical activity — two women in bed together is not the same as a man and a woman in bed together. It is different emotionally because it involves two people who have received broadly the same socialisation and have thus formed their personalities in relation to the same pressures and experiences. Gayness is socially different because it is oppressed. Oppression enters into straightness and becomes a cause partly through the legacy of puritanism in various forms and partly through the oppression within straight relationships of women by men. But the heterosexual impulse is not itself condemned (except in extreme instances) and a space is allowed for it in marriage. We, on the other hand, have nearly always been

condemned for even having gay desires, and no real legitimacy (in a wider sense) for our sexual behaviour. So it has never been allowed us. I don't wish to imply that we are different in every way from them — in terms of aspects of our lives not directly involving relationships, we are, clearly, the same. Our bodily functions, how we do our work, our intellectual and creative abilities, all these things are the same. The differences are in the way they involve relationships. The trouble is, of course, that they do — so much of life is relationships, and even where there is no physical sexual expression, the sexual reality of our lives necessarily informs them.

What this boils down to in terms of films is that if you are representing sexual and emotional relationships on screen, it does make a difference whether they are gay or straight. One will not do as a metaphor for the other, neither will do as general metaphors for human sexuality and relationships. In assessing, for instance, that kind of power struggle and game, as contended in *The Killing of Sister George*, *Staircase*, *The Bitter Tears of Petra von Kant*, and *The Boys in the Band*, one has to decide whether these are the power games going on in gay relationships (formed and practised in a situation of oppression), or whether they are the power games going on straight relationships (formed and practised in a situation where men oppress women). If the latter, are they transported to ostensible gay characters in order to give the verdict of "sick" and "neurotic" to heterosexual hang-ups by ascribing them to homosexual people? The films mentioned seem to me to be so lacking in any sense of the reality of gayness (in the social situation of gayness) and of gay sexuality (the physical activity of gayness) as to make the second interpretation the more likely.

A further reason for accepting this interpretation is that it is a characteristic of a minority of gay relationships to imitate straight relationships. This is sufficiently, among the old-timers, that gay relationships can be reduced to the forms of conflict of straight ones. All the same time, however, it is implied that it is the "tragic" impossibility of gays actually being married and straight that accounts for the conflicts. In this way such domestic dramas of "gay" life are doubly



The anguish... Clockwise from top left: Dirk Bogarde, Victim (1961); James Dean, Rebel Without a Cause (1955); Rex Harrison and Richard Burton, Staircase (1960); Kenneth More and Peter Finch, Crossfire (1957); The Boys in the Band (1970); Harris Schultze and Margot Cartensen, The Bitter Tears of Petra Von Kant (1972).

reassuring for the straight audience — they allow it to view the world of heterosexuality without the psychological threat that they might bring about that these are their own problems. They are shown instead how tragically impossible a straight life is for gays. All this is confirmed by the way straight critics, represented in a similar drama involving two people (*Who's Afraid of Virginia Woolf?*), promptly turned around and asserted that it was really a disguised homosexual play! This, despite Albee's assurances to the contrary.

Realism

Lurking behind much of the criticism of the representation of gays in films is the feeling that if it is not real, it does not show gay people as they really are.

Realism is one of the most important in the repertoire of gay ideology — yet it is endlessly evoked, often with reference to synonyms like "convincing", "true-to-life", "plausible" and so on. What this means is that we require films to present us with settings, people, events that are as closely as possible resembling day-to-day life in our culture. In this ideology, we tend not to recognize how lied to convention realism is, although one has only to look at the realism of earlier periods (British '30's documentary, Italian neo-realism, "Method" acting) to see both how stylized all reality actually is, and how little it reflects the actual events of cultural, homosocial or gay convulsions with it.

However, the problem with realism is the fact that it is really only capable of capturing the surface of life — it cannot capture what is going on inside people's heads, nor can it capture the social forces that are at work. It is also incapable of revealing the secret conflicts of culture, homosocial or gay convulsions with it. In fact, it is very hard for realism to do anything but reproduce dominant ideology. In everyday life objects and appearances have, first, an objective status in the big physical world, and second, a range of potential significances for us individually, although our culture has taught us to associate with them. But once objects and appearances are turned, they can only mean to us what they mean in the film. They are signs whose only biophysical status is celluloid. If they become exceedingly difficult for them to mean anything but what they predominantly mean in our culture. Thus, to

show gay people 'realistically' on the screen, one must break away from the conventions of the prevailing cinematic realism. This in turn means re-producing society's ideals and assumptions about how gays really are. Whether its intentions (and the intentions of realist film-makers are not necessarily the same) is to suggest to us that "I'm a gay guy is unlikely to challenge the audience's assumptions about gay people. While we as gays may read the everyday surface represented (perhaps quite accurately) according to our own needs, the rest of the audience is likely to read it according to its dominant cultural understandings.

Realism can, within its conventions, show the look of gay life, but it cannot show how it feels, and what it means to gay people, neither can it show the practical action on us and produce the look of gay life. This is neatly demonstrated in the film *Victim*, which is a mixture of liberal realism and crime thriller. The notion of oppression comes across in the film, but only because of the non-real elements. This, however, is a major step (Doris Lessing, then a pup) when she called it "being paid, and the thriller narrative clearly assigns villainy to the blackmailers, not the gays. The depiction of gay life is, in the conventions of the time, realistic enough — but the conventions of the time suggest that "real" can only mean the kind of "sickness" view of homosexuality that the film's title would suggest. Thus, while gayness does not connote evil, it does connote sickness — the dominant bourgeois view of us, as Wolfenden's report revealed.

Stereotypes

No term is more frequent in gay criticism of the cinema than "stereotype". Certainly we are right to be angry about the succession of pathetic, ridiculous and grotesque figures that are supposed to be up there on the screen. We are also right to demand that they be replaced by something else. Yet we must also accept that stereotypes are a method of one-dimensional characterization — that is, constructing a total character by the very mention of one dimension of her or his characteristics. Thus, to know that a character is lesbian is immediately to know that she is aggressive, frustrated, loud-mouthed, big-boned and perverse. All art, indeed all our thoughts about the world, uses

typecasting, but when we label someone a "grocer" or a "doctor", we usually assume that that does not tell us all we need to know about him (and we usually assume it is a man). Whereas it is assumed that stereotypes such as the dumb blonde, the happy nigger, the bull dyke and the camp queen tell us all we need to know.

Thus far we can agree that stereotyping is a bad thing. However, behind this notion of stereotyping there lingers another notion which is equally undesirable — the idea of the "rounded" character, the type of character construction practised by nineteenth-century novelists and advocated by theorists such as E. M. Forster. This is not the "natural" way of depicting people in art, but a particular artistic method for constructing characters that is part of the narrative tradition. It is a method that includes certain of the dominant values of Western society — above all individualism, the belief that an individual is important in and for himself, rather than in relation to his family, community or friends and brothers. This cardinal precept of bourgeois ideology (in contrast to a feudal or socialist ideology) is built right into the notion of the "rounded character". The individual may well feel some pulls of allegiance to groups with whom s/he identifies, but s/he is mainly concerned with the distinct and separate identity from the group, and in many cases, antagonistic to it. Rounded characterization is far from ideal when you need (as we do) expressions of solidarity, common cause, class consciousness, fraternity and sorority.

We must therefore not replace the stereotype by a rounded gay character (though it would be wrong to underestimate the temporally progressive impact of films which do use rounded characterization for gay characters). This breaks the rules — it is a failure to find ways of representing gayness that are rounded (as *Gilda* does). We need the development of positively valued gay types. That is a representation of gay people which does not deny individual differences as stereotypes do. But which does not, unlike rounded characters, diminish the sense of a character's identification and action in solidarity with her or his social group. What the positions just discussed

seem to lack is any concept of the operation of ideology in art. Films are treated as transparent, neutral, a mere medium, and the distorted representation of gayness as a correctable, representational error. The link between artifice and dominant ideology is ignored, no radical critique of gains in films can be accomplished.

Where gayness occurs in films it does so as part of dominant ideology. It is not there to express itself, but rather to express the superiority of heterosexuality as understood by *hers*. Gayness is used to suggest the parameters of normality, to suggest the thrill and/or terror of decadence, to embody neurotic sexuality, or to perform various artistic/ideological functions that in the end assert the superiority of heterosexuality.

This ideology is complicated. There are many inflections of the het norm, and much of the analysis of images of gayness has to take this into account. Two examples are the British/American thriller/caption called "film noir" (e.g. *The Maltese Falcon*, *In a Lonely Place*, *Gilda*, and also, one could argue, in later cases such as *Gun Crazy* and *New Face in Hell*), where gayness is part of a web of sexual fear and anxiety (especially in the form of sexually potent women). As well, the film *Victim* is one example of a whole series of British films treating sexual-social issues (such as prostitution, child-molesting, adultery etc.) as "problems" and "sickness". How gayness is represented derives from the particular inflection of the ideology of the film.

Moreover, and here we can take hope, ideology is contradictory, ambiguous, full of gaps and fissures. Straight culture is attracted as well as repelled by gayness, and films reflect this. Gay culture, although it is formed and deformed in the shadow of straight culture, contains certain essential elements within it — at the very least, it always raises the spectre of alternatives to the family, sex-roles and male dominance. For example, in the extremely conventional, bourgeois, "well-made" film, *Summer Wishes, Winter Dreams*, the very softly shown gay character is presented as a perfect ballet dancer. Not on the face of it a positive assertion of gayness. Yet the film centres on the rifts and cruelties of a heterosexual relationship and, at the end of the picture, the gay relationship, although not shown, is evoked as a positive, happy one. (The fact that it is off screen is probably why the film is so hard to evoke this). Moreover, the central character's dilemma is structured in the film (as the title indicates) in terms of dreams (the nightmare of the ballet-gay) and wishes (sentimental reconciliation of son within the family unit). Her anguish is shown to stem from her uncertainty over how she thinks of it. There is thus an undertow to the film which begins to raise questions about the whole edifice of marriage, sexual relationships and so on. It is to such undertows that we should look, for they are the most likely sources of a cinema which undermines heterosexually artful homogeneity from within. They in the process create a form of anti-het image which comprehends all of human sexuality and relationships. □

"Gayness is used to define the parameters of normality, to suggest the thrill and/or terror of decadence, to embody neurotic sexuality, or to perform various artistic/ideological functions that in the end assert the superiority of heterosexuality."



...and the forced polarity
Above: Staircase
Right: Boys in the Band



Above: *On Golden Pond*
By Claude Chabrol, France, 1983,
but the lesbians
aren't even as likeable
as in the porn flick
Emmanuelle

Left: *Rebel Without a Cause*. Stressing
the propensity of weak
mothers and strong
fathers.

"The Celluloid Ghetto" was first published as "Gays in Film" in the British journal *Gay Left* (Number 2, Spring 1978). *Gay Left* is a socialist journal published periodically by a collective of gay people. Copies may be obtained (\$1 plus 50¢ postage):

Gay Left
364 Craven Road
London W2, England

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An autonomous organization that seeks to mobilize the lesbian community of Toronto. Meets the second and fourth Sunday of each month (see calendar below). All women welcome.

CALENDAR OF EVENTS

Wed May 4

Business meeting,
193 Carlton, 8pm

Sun May 15

Lesbian caucus meeting,
193 Carlton, 4 pm

Wed May 18

GATE Dinner, 519 Church St.
(at Wellesley) 6:30 pm

The GATE Dance

Saturday May 7
Saturday May 21

Holy Trinity Church,
behind the Eaton Centre

Politics of Homosexuality: Discussion Group

Wed May 11

"Gay Women & Gay Men:
One Struggle?"

Wed May 25

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Theatre

Craig Russell and Company

Theatre in the Dell
Toronto

Reviewing a female impersonator is a very dicey proposition. We inevitably carry some of their training along with our sex and come along with us to the performance. I've attended stage drag shows for both straight and gay audiences and there's always an uneasy blend of discomfort and irritation in an audience who the performer steps dangerously outside his role by donning women's clothes.

On a more general level, it represents an important and long standing tradition in gay culture, with ardent defenders and virulent critics in the gay community. Early gay liberationists recognised an exciting potential for challenging sex roles by parodying them on the stage and in the movies. In the 1970s, when some men, even then, found stage drag offensively sexist, it so easily caricatures the oppressive roles many women endure for a lifetime — roles which are shed when the show's over as easily as they are put on. Besides, in a form of entertainment aimed at gay men and liberal straight, parody can easily define itself as a gay male art.

Craig Russell is a good female impersonator. His makeup and costuming is accurate, and his mobile features provide some striking portrayals. The night I was there, Russell performed despite a throat infection, which gave his voice a slightly hoarse quality. Quick exits and entrances were hampered by a cramped stage shared with four musicians.

However, Russell's temporary vocal impediment was put to good use in his first impersonation, rendering Carol Channing's dubious singing voice even more crackly than it sounds in real life. Russell brilliantly captured her cutesy mannerisms and self styled lookiness in his best impersonation of the evening.



The obligatory Mae West number was more of a visual triumph, since West's bawdy repartee and suggestive voice are probably not difficult to emulate. Other highlights were Peggy Lee in miles of blue chiffon mumbling her way through "Fever," and the last Judy Garland milking "Over the Rainbow" for every cent. While Russell's vocal prowess does have its limits, however, as in Marge Channing's monologue from "All About Eve," where the appearance and gestures were pure Davis, but where the voice could have belonged to anyone.

Why is it that female impersonation has so long been identified with gay culture? There's not much explicitly gay content in the show, but there is a maintained smattering of references to gay sex and gay cultural phenomena. I think much of the appeal of stage drag derives from a fascination with the whole concept of playing at roles. Most of us have consciously acted out socially defined male roles at some period in our lives. To an extent, then, there is a guaranteed rapport between a gay male audience

and a performer who abandons traditional masculine behaviour to assume a role denied to men.

It is much less clear why certain actresses have such a large gay following and are so often impersonated. Davis has been cast in a new screen persona as self-righteous women with decidedly male qualities. Perhaps the images projected by these women are appealing, since the entertainment world offers so few male models accessible to gay men.

Even more interesting is the popularity of someone as blandly heterosexual as Barbra Streisand. Her admirers tell me that gay men identify with the unwanted, ugly duckling image that pushes its way to stardom. If so, it's a rather negative identity, since stardom (read acceptance) comes only after one's "ugly duckling" days. Is it a way of socially desirable. Does it in some way depend upon the negative self-image many gay men still have? Or is it a symbolic means of throwing off oppressive male roles? At present, it is an aspect of gay male culture that offends some lesbians who, justifiably, resent being called "ugly ducklings" and want to do that with some exceptions. Black and Jewish satire is performed or written by Black and Jewish artists. Yet women and gays continue to be legitimate comic material for men and straights. Is our reaction to anti-gay humour that different from the way some women react to it?

by Robert Trow □

Books

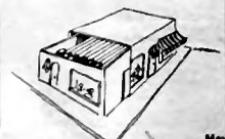
A Woman Appeared to Me

Renée Vivien (translated from French by Jeannette Foster)
Naiad Press, Box 5025,
Washington St., Reno, NV 89513,
1976, \$4.00

All of us are once more in the debt of Jeannette Foster. Her *Sex Variant Women in Literature* was for years the only bibliographical tool for the study of lesbians in literature, and it is still the best. She has now rescued for us a "lost" text, *A Woman Appeared to Me*, which was published in Paris in 1904, but not until now been unavailable in English. It is important not only as a fictionalized account of the relationship between Vivien and Natalie Clifford Barney, but as a work of art concerned with both the nature of creativity and the nature of woman as artist.

The autobiographical content of the book, which covers the period of 1893 to 1904, is both its strength and weakness. On the one hand the emotional content of the book is so intense and vivid that it overwhelms the reader just as Vivien herself must have been overwhelmed. On the other hand, the cosmology of flowers, music, colours and personages is too personal to be totally effective, and the book occasionally lapses into footnotes that distract from the story line so closely. Yet this is not merely a record of a life, or a memoir, or an example of "woman's confessional writing." It is a deeply symbolic book about the nature of woman, and particularly about the nature of her sexuality and its relationship to her art. The woman of the title is not only Valky (Barney), but an archetypal woman of whom the women in the book are only rainbow-like fragments.

The three central women of the novel are also called the Androgynie, San Giovanni, and Rubin. Rubin speculates in her introduction that she is



Renee's ideal self. The narrator, then, would come closer to her than the man she loves, and die, and is incapable of loving more than one person at a time. Virel is the opposite, a figure of light and laughter, with an ability to give herself emotionally to many women at the same time. She claims she is incapable of love, whereas the Narrator suffers endlessly from the opposite state. San Giovanni, who therapeutic writes about love and who understands it, but who remains clear of the emotional entanglements of the other characters.

San Giovanni is the most successful artist of the group. Her parable of the Chorus Girl, the artist, the model, and its phrasings and ideas are repeated throughout. She is the narrator's mentor, a woman who understands the connection between suffering and art. She writes not only out of her own suffering, but out of the suffering and injustice of the lives of others. San Giovanni who is also a most ardent admirer and defender, and who strives for a Sapphic love "at once ardent and pure, like a white flame." She is the clearest descendant of Sappho the novel presents, and this is closest to the archetypal woman artist Vivien wished to be.



Renee Vivien in masquerade.

The novel is at its best when Vivien ceases to be entirely personal and takes San Giovanni's advice concerning the contemplability of vulgar imitation of the real. The section describing the narrator's reaction to lone's death is both realistic in its evocation of guilt and despair and surrealistic in its imagery, and captures Vivien's style at its best.

And then, in deeper shadow, amid the perpetual darkness of the unending candle, there was a virgin casket scented with white violets.

A death rattle, and another, and another... I had ceased to exist. I was a soul imprisoned in a corpse. I was a formless and confused mass, without substance or boundaries. I was floating with no other sensation than shuddering, shivering. A sense of surfeited mind and thinly conscious ness, a thought sharper than desire or prayer. To be what I was, even though I had already forgotten who I was!

Then darkness... and nothingness.

A Woman Appeared to Me is an uneven, but powerful and important book. Jeannette Foster is to be congratulated on her beautiful and sensitive translation from the French, and the Naiad Press for having the wisdom to print it.

By Daphne Kutzner □

The ripening fig

Tales of Emerging Womanhood
Martha and Lucy Van Felix/Wilde
Porpoise Press, Box 328,
West Hampstead, New York 11552,
1975, \$5.00

The legacy

Sonya Jones
Vanity Press, Box 15064, Atlanta, GA 30333, 1976, \$3.95

The ripening fig is a collection of short stories by two women who have written them under a joint last name. The book

begins and ends with badly reproduced photographs of Martha and Lucy in a rural setting, together with their girl children. There is a progression in the stories from dehumanizing but culturally approved relationships of women with men, towards increasingly assertant, radical lessons in first love. The stories seem to have all the prerequisites for a political feminist attempt to create a literature out of an alternative life-style.

But that's not how it turns out. The lesbian feminism in this book has been twisted to allow only the particular, narrow values of the dominant culture to be espoused, and to engender a bitter dia-tribe against anyone, man or woman, who does not fit into their personal and very shallow mould. Their anti-human dogmatizing strikes out at everyone, including such groups as fat people: "I was always repulsed by fat people...". They are fat. With short dyed black hair in a bulb cut. Their legs crashed together when she walked." In a frightening thread of anti-Semitism, one of the patriarchal villains is made to be a "fat slab" who "lost patience with all foreigners and he to me, who didn't speak English." These are even grumorous snipes at the people who smoke, drink, or eat processed foods, all of which vices come across as male contrivances to preserve the patriarchy.

The ideal lesbian feminist society is described in the second-last story, entitled "Veronica and Alicia." In this Utopia, created by the women who have freed the American order, tell and physician perfect Amazonas ride around the state of Arizona on horseback, as they make weighty and mythical pronouncements. This fascist cardboard world might have been created by Ayn Rand, were she a lesbian.

Because the philosophy, such as it is, represented by that book, is disturbing, one almost overlooks its literary qualities. The vicious stories are driven home by an unwavering stream of hard, short, staccato sentences. Lifeless characters endlessly mouth mean-spirited dogma. The stories are, in a word, boring.

On the cover, the authors have considerably provided this note: "Don't be afraid to buy this book if you have no lesbian tendencies; it won't give you any!" Probably the truest and most accurate thing they have to say.

The legacy is written by a very different sort of lesbian feminist than *The ripening fig*, and is a completely different sort of novel. Although *The legacy* comes from a lesbian feminist, this book does not have the sledgehammer effect of a strident and unthinking dogmatism; it is clearly written out of the author's own life, in an attempt to express a particular form of experience with some degree of compassion.

This story concerns several months in the life of Reid Calloway, who has just accepted her first position as an assistant professor of English at a college in Atlanta, Georgia. Reid proceeds to become involved with Corinna Van Clef, who is her superior at the college, with Professor Van Clef's daughter, and with an assortment of characters who are intended to be bizarre and quirky.

Reid's sexuality is unmistakably a first novel. The plot is contrived; it's basic rests on an unlikely link with Reid's mother's past, and an even less likely resolution. In a rather sudden death scene Reid protests, "For Chrissake, this is not Love Story," for the reader is not convinced. And the prose is rife with alteration, breezy name-

ropping, and turns-of-phrase that are merely precious. A mother-daughter relationship, described as "genetic partners in reciprocal silence," is surely trying too hard. Another detraction is the careless editing resulting in such errors as "kaki gabineon jodphurs" resulting in "jodphur" — Overall, *The legacy* is a moderately interesting story, but it has several moments that ring true with most gay women of the generation and the academic milieu it portrays. One gets the feeling that the author would succeed much more effectively if she could resist trying to be clever with every single sentence.

By Jean Kowalewski □

Theatre



The birdcage motif — part of Baby Blue's mindless revue of sex and tableau to satisfy the masturbating fantasies of the hot male.

I Love You Baby Blue Two

Paul Keleman and Hrant Alianak
Theatre Passe Muraille
Toronto

Cages

Lewis John Carlino
Central Library Theatre
Toronto

Theatre, at its best, offers us a reflection of ourselves that both instructs and entertains; at its worst, it panders to commercial taste to provide escapist entertainment that both fulfills and reinforces our fantasies. *I Love You Baby Blue* Two is this second type of theatre, a mindless revue of sexual tableaux aimed at satisfying the masturbatory fantasies of the homosocial male — at dollars a throw. As entertainment, it is as sophisticated as *American Style* gone nude. As soft-core porn, it is as exciting as a limp prick in a seduction scene.

What amazes me about such exploitative shock is that it is not bad.

Baby Blue Two is often held over to the next demands of an audience bored with *Charlie's Angels* and frustrated by *Playboy*. It has lapped a gold-mine. As the Toronto Morality Squad keeps supplying them with thousands of dollars of free publicity (the original *Baby Blue* was busted), we can presumably expect *Baby Blue* Three, *Sixty Days of Sodom*, and *Playboy on Glass*. All of these are the same sexual stereotypes that oppress women and reinforce masculinist domination.

Oh, they're all there — the enthusiastic virgin (eager to please), the novice stripper (ditto), the promiscuous wife (too eager), the biker moll (eager in leather), the cold-eyed vamp (once again), And they all strip — bras, panties and G-string flashing on and off like the lights of a neon sign. The back-to-basics culture of *Playboy*. And, of course, they masturbate with a vibrator or a champagne bottle, on a moto-cycle or a white bear rug (!), in possum nigholes or vinyl hot-pants, all to the lush sounds of Donna Summer in heat. The men (usually clothed) are around mainly as props — to set their wind-up dolls in motion, to be the objects of desire, to never throw "love." And the theatre sets out

About five years ago, Passe Muraille mounted an exciting production called *Doukhobors* which traced the immigration of the religious sect from Russia to Canada and documented the oppressive politics of the Canadian government and the RCMP in attempting to stamp out the Doukhobor religious culture. This play ended with the cast stripping as an act of protest. It was a line example of nudity used to make a dramatically educational point. Watching Passe Muraille attempt a Canadian version of *Oh! Calcutta!* I was shocked at how this once vital theatre has lost its moral and political integrity and squandered its original imagination.

For the "rip-off" of James Paxton's set and the precise timing of Hrant Alianak's direction, *Baby Blue* Two is a cold, tawdry exercise, cynical in its design and opprobrious in its effect. At one point in the production, a jaded, aging stripper asks a new recruit, "What are you in this business for, anyway?" I

can only conclude that the girl's reply now speaks for Theatre Passe Muraille as well: "Money."

The latest manifestation of a gay man to hit the Toronto stage is as a chicken. No kidding. Lewis John Carlino's *Epiphany*, the second half of a double bill at the Central Library Theatre, is frightened by his wife's accusations of his gay desires that he decides to assert his masculinity by donning a rooster's plumage, trapping his wife in their bedroom and force-feeding her birdseed. The crisis occurs when he tries to croon the lays of a egg.

So here we go. Its curious blend of Naturalistic style with absurd dialogue (to say nothing of its premise) ultimately defeats its aim which is, presumably, to dramatize the anxiety which can accompany role-confusion. But at the climactic moment in the play it is unclear whether Carlino expects us to react "believe" that he is a gay man in a gay world, or view the play as Absurdist or see his delivery as an elaborate coming-out metaphor planned for his wife's benefit (and thus, I suppose, find the play psychologically revealing or "real").

As I left the theatre with Malcolm Gordon's pitiable attempt to crow still ringing in my ears, I understood Carlino's statement. For about thirty seconds. Then I linked arms with my roommate and went for a drink. Let me tell you, I've got better things to do.

Don't we all?

by Robert Wallis □

Damné Manon, Sacré Sandra

Michel Tremblay
Théâtre de Qu'! sous
Montreal

Over the past few years, Michel Tremblay, popular Quebec playwright, has been increasingly writing in English-speaking Canada. The recent tour of his play *Hosanna* perhaps did the most to publicize his work outside Quebec.

Interestingly enough, Tremblay's works have never been presented in English in Quebec, since Tremblay himself has forbidden it. However, supposedly as a result of the recent Parti Québécois election victory, Tremblay will now write in English.

However, this is not the only new development for Tremblay. Two recent events are perhaps of even greater interest to the gay community.

On the night of February 19, Michel Tremblay came out on the airwaves of CBC-TV. In a profit of Tremblay on the English network's national news, Tremblay spoke openly and honestly of his homosexuality for the first time. In the past, Tremblay had not discussed his own gayness and has even downgraded the gay themes in his plays. Ironically, this was the same day that gay organizations across the country were protesting CBC Radio's anti-gay policy.

At the same time that Tremblay was proclaiming his homosexuality, a new play by Tremblay, *Damné Manon, Sacré Sandra*. This is yet another two-character play involving two of the personalities already encountered in Tremblay's works, most notably in the film *Il était une fois dans l'Est* and *Forever Yours, Marie Lou*, another play which was successful in English-speaking Canada. The characters are Sandra and Manon, two women who organized the plot against Hosanna — and Manon, a middle-aged virgin obsessed with religion. It is around this dichotomy and parallel that the play evolves. The scene shifts from Sandra to Manon on opposite sides of the stage as they make parallel monologues on their pasts. They present spouses, two lives so different, to be the ones who seem to be telling us, so similar. An enormous Virgin Mary in a grotesque make-up crones centre stage. Here, as in most of Tremblay's plays, the comic and the tragic become one.

At the end of the play, the two characters meet at center stage where, in

Continued from page 15

apocalyptic grand finale they yell out that they don't really exist, that they were merely the creation of "Arthur." This last symbolic act is completely explained by Tremblay. This, he has declared, is to be the last in the series of plays portraying the gay underside of east-end Montreal.

For those of us who have agonized over Tremblay's stereotypical and dated portrayal of gay life, this play comes as good news. But one wonders whether Tremblay's latest and second-best, *Le Soleil se lève en retard*, which portrays a straight middle-class milieu, is an indication of his future direction.

At this point one can only ask: how that you're out, Michel, where next?

by Ron Dayman

Les Après-Midi D'Emile

Stanley Gaither
Place des Arts
Montréal

This rather mediocre, even tame comedy would scarcely merit a serious review, were it not for the inexcusable harm it does to the cause of gay people in a city where gay liberation has yet to have a serious impact.

Louis-Jacques D'Emile takes up a theme dear to the heart of the modern psychiatrist: the conversion of a homosexual to heterosexuality. No, not by aversion therapy. The "liberal" school of behaviour therapy has found subtler means than the Jacques Côte, the main character, did in learning his misfit, fed-up-with-the-bitchy, crusty gay world, to become a prostitute, Emile, to get the "cure." He is, of course, seen by his psychiatrist who takes up "very special" cases.

And the miracle of Lourdes was nothing compared to this remarkable transformation. Côte's conversion is a bumpy, bumpy, bumpy, as Emile does not fail to refer to him continually throughout the play.

An exclusive homosexual for many years, the idea of sleeping with Emile appears extremely unpleasant. However, by the end of the first act, Côte cannot get enough. And along with this miraculously transformed Emile, the barge-puller comes across, sophisticated and sure of himself, a true "het." He thereupon decides to dump Emile, after all a mere prostitute. All the obviously needed was a "good fuck."

This in itself would turn the stomach of any self-respecting gay in the audience. However, the second act reserves yet another shock.

Just as lover Arthur, a stereotypical interior decorator, arrives on the scene, no more than one minute in the door he starts rearranging the furniture in Emile's apartment. A bitchy queen (and, for all that, the only slightly admirable character in the play), he attacks Jacques in a fit of jealousy. Once cannot but help wonder if the author, "over the top," always a queen," to Côte.

Arthur speaks seriously of their relationship and of the narrow-mindedness of heterosexual society, and shows true affection for Jacques. But in the context of the play, the almost entirely straight middle-class audience of the Place des Arts finds this perhaps the most repulsive aspect of the final act of the play. To act quietly through the play beside one's lover and hear bursts of laughter at the mere use of the words "lover" and "relationship" in a homosexual context is itself a social oppression.

Quebec theatre, like most national theatres, has few positive images of gay people. Tremblay's stereotypical and outdated portrayal of the underside of Montreal's gay scene could scarcely be considered a counterbalance. It is all the more disheartening that the very popular la compagnie Jean Duceppe had gone to the United States to seek out this anti-gay play. Montreal thus has the rather dubious honour of giving this play its first showing anywhere. But watch New York. It threatens to open there soon.

by Ron Dayman

MUSIC

Moonsircles

Karyn Gardner

Olivia Records, 1976, \$6.95

(\$5.50 U.S.)

Be Be K' Roche

Olivia Records, 1976, \$6.95

(\$5.50 U.S.)

It's tough putting some sort of description to these two records which are so different and yet so similar. Both are well-engineered, well-produced efforts. Women's songs have rarely been done with care and intention to display the talents of the musicians. And both are strong expressions of a growing, vibrant women's culture.

Remember Lavender Jane Loves Women, one of the first women identified as a lesbian? Well, Gardner was on that album, accompanying Alice Dobkin's songs. This is her first solo album, containing all her own material, built around a strong belief in the Mother Goddess and our matriarchal heritage. It features a lot of technically accomplished musicians, notably Meg Christian on piano. On "Be Be K," Kay attempts to find a more rhythmic form which, according to the liner notes, "represents one of the first milestones in this search for modes of musical expression that can transform the elements of sound itself into an authentic vehicle for female content."

So what happened? From my point of view, nearly nothing. There are a few beautiful instrumental passages, and the vocal pieces "Changing," and "Wise Woman" are memorable and lovely, but the overall effect is close to monotony. Still, it is, as one sister put it, "full of good healing energies" which one can relax to. I suspect that Kay Gardner is better seen in concert, where her presence and energy can bring this music. My money is on her next album.

Be Be K' Roche is a San Francisco Bay Area woman's band that we've heard a lot about from our American sisters. The rumours are true — they're good! Their sound is light and controlled, their material is original and they are a "collective celebration" of, for, yourself and others. Music is a mix of jazz mix of rhythm and blues, latin, jazz with an energetic dash of soul. One of the few women's bands you can dance to, they play expressively and well. Especially recommended is "Kahina Mama." Get this album before it's sold out.

These records are available from the Toronto Women's Bookstore or directly from Olivia Records, P.O. Box 7027, Los Angeles, CA 90070, U.S.A.

by Ilona Laney

Note: Be Be K' Roche will be playing at the Three of Cups women's coffeehouse in Toronto in July.

Books

Growing Up Gay

Youth Liberation Press, 1976, \$1.25

In the school system today, the gay student has little, if any, support. S/he is usually isolated from any reliable and positive information pertaining to being young and gay. *Growing Up Gay* fills a gap in this area.

The pamphlet contains sixteen articles written by homosexual youths living in the U.S. The articles are divided into four sections. The largest one, "Come out, come out, wherever you are," is a collection of personal experiences and feelings of young people in a heterosexist society and environment.

Other sections deal with forming a gay group in a high school, coming out to one's parents while still living at home, the struggles facing gay people today, and the need for strength and pride to counter straight society.

The pamphlet concludes with a list of resource materials that is a suggestion for more indepth and positive information on gay issues.

One of the more important aspects of the pamphlet is its positive and up-front tone towards youth, most evident in the

personal experiences. There are no sexist, atheist or racist terms — a breath of fresh air to anyone imprisoned in a high school.

Once a student does come out against all the sexism of the heterosexual world, there are still the atheist attitudes of the gay world to be faced. These students have shown that it is necessary to fight the sexism of the gay community as the straightness of the rest of the world. Without both these struggles, young gay people will never be liberated," writes Sky in the article "Only a Kid." This is an attitude any homosexual under the age of 21 can comprehend.

An excellent set of guidelines for coming out to one's parents with a minimum of hassles is offered. For this

alone I would recommend this pamphlet. While organizing a gay youth group in a high school may not always be possible, the suggestions for doing so could spark some resistance to the oppression of role-playing and sexist atheist identities in the school system, and this would be a step in the right direction.

An expanded edition of this pamphlet would perhaps benefit from articles on the nuclear family and a more in-depth study of sex roles.

In general, *Growing Up Gay* is an excellent addition to the school library or guidance office. For any young person who thinks s/he is gay, it will provide a lot of support.

by Fiona Rattray



Sex is a Serious Business, no laughing

Men Loving Men

Mitch Walker

Gay Sunshine Press, 1977, \$7.00 (Both) The Gay Men's Love and Loving Man, the Gay Men's book reviewed in TMR on 30, were judged "immoral and indecent" by Canadian customs officials and denied entry into this country. See last issue. Glad Books of Toronto appealed the decision. Loving Men has been let loose again. Men Loving Men remains embigoted. It is, however, available directly from Glad Books of Toronto, 1040 Yonge St., Toronto, Ontario, Canada M4S 1R4 for \$7.00 (U.S.\$10.00, postpaid).

If seems to me there are three things a "sex manual" can try to do: simply show you how to, à la Popular Mechanics, arouse you, usually to masturbation; or expand the potential of sex and sexuality. The last is, of course, the most difficult, but since human sexuality and even male sexuality can no longer be detached safely from politics (the dynamics and uses of power), it also becomes the most important.

Men Loving Men calls itself "A Gay sex guide and consciousness book." Author Mitch Walker writes: "Warm bodies are spiritual...I want to encourage the spirit of touching, the warmth of bodies. I can't help myself from wanting to touch people, from grasping all our silly games that encourage distance, suspicion and confusion in oneself and between people, that discourage growth, love and care." The book's California bliss-gush made me think a little, but as someone for whom "the spirit of touching" and "the warmth of bodies" are held in much low-light control, I find Walker's vision at the very core of my revolution.

Comparisons with *Loving Men* are unavoidable. LM is \$11.95, MLM \$7.00. MLM is smaller format and soft-cover. Both are well-informed and ganja. LM has instructive photos illustrating positions, etc., MLM "lyrical" photo-essay" more for inspiration than instruction, and sex-crazed drawings loosely illustrating. In both, the phone number that says "be a Serious Business, no laughing. MLM's instruction is considerably less detailed, the emphasis

more on "harmony," "fun," "warmth," "adventure." MLM, by one author, tends to be more explicit and direct than LM, by two. Nothing in MLM on street, bar, or bath-crusing (I went to a bar in Montreal, tried to remember tips on bar-crusing from *Loving Men* — I look at your intended; 2. smile — I liked my gaze on a comely man, but my smile muscles were paralyzed so just stared. After an hour in this he left alone, and I got the address of a place in the "Getting Yourself" section in *Men Loving Men*?)

A valuable section in MLM encourages the realizing and acting-out of fantasies with the caution "fantasies are two-edged, with potential for good or bad karma to yourself and the world." The very large question of heightening consciousness through liberating fantasies versus heightening consciousness through a repressive posture (this the two can be in harmony or they can be diametrically opposed in power-based relationships) is glided over too lightly. Evasive statements like "But if you remember who you are, and look for your center, you can tap your hidden energies and beauty" are momentarily warming, but can they be genuinely affecting? More is needed.

Each section, masturbation, fellatio, anal intercourse, etc., begins with a little song of historical and cross-cultural precedents, poetry and quotations. Some of these troubled me, for example, enthusiastic references to warriors fucking boys so their "bullocks were swollen with great pain," and boys being made to sit on sticks and graze in sizes "to prevent them from overthrowing the pleasure aspects of them" may illustrate one's fantasies, but MLM also calls itself a "consciousness book." We need roots, of course, but as more sources become known we can become more selective, can't we? (We should record everything we can get our hands on, but be selective in what we call on for inspiration.) Homocentric love and sex are emphasized, but total love is not.

May be you can't need this book, but it helps. That's why they've got it fanned up at Canada Customs. by Michael Riordan

May

OUR IMAGE

We Speak For Ourselves

Experiences in homosexual counselling

Jack Babuscio
SPCK, 1976, £7.95

Loving Someone Gay

Don Clark, PhD
Celestial Arts, 1977, \$5.50

These are two books of interest to people in some way connected with a special service or concern, general concern with the quality of the gay experience. I would only recommend that you read the Jack Babuscio and that, unless your reading time is an unlimited resource, you can skip the book by Clark.

Loving Someone Gay gives us the following advice: "If you're gay, it's really the truth, and if you have managed to avoid suicide, you just might be able to get it together by using the prescription being dispensed by professional helpers such as Don Clark, PhD.

Clark's put-down of the gay lifestyle is evident throughout. He claims that cruising and sex with other men is inconsistent with an ordinary (and in this terms, positive) lifestyle. But while I certainly hope that much of the negative quality which I associate with my gay mate cruising will be diminished by the success of the gay liberation struggle, I don't think that Don Clark's attempt to formulate existence offers much that is liberating either.

The amusing nugget is a suggestion for a self-administered loving massage, in which masturbation is permitted, but only if you promise to complete the massage afterwards! A not so amusing suggestion is for the playing of a rejection exercise, in which you sit out to see how often you can reject yourself as a method of desensitizing yourself against the pain of rejection. Yech!

Clark notes that in growing up gay, "a lonely, emotional struggle is predictable." Sure, it can be that way, but it can also be an exciting discovery of sex, shared pleasure, and fun. And we can make the most of our opportunities, but by living in a controlled environment, but by changing the environment.

There are also some rather questionable statistics tossed around with considerable assurance, a practice which tends to put me on my guard. His posits that most of us are aware of gay men, but few are aware of lesbians; and on another subject, that half of our sex partners are gay. While I don't have a particular investment in rejecting either notion, I don't think there's very substantial data supporting them.

Clark suggests that seeking the help of someone like him is the only feasible method of coming out. Don't tell your parents, don't call your mother, don't reject you. And as for visiting the usual gay agencies (relative school counsellor, teacher, etc.): "Leave at least a negative reaction or the visible expression of rejection and good will toward you."

This is the same guy who advises, without reservation, coming out to Dad as the old fella's lying on his deathbed. To hell with the options, the options don't look very palatable.

In contrast, I was very pleased with Jack Babuscio's book. He discusses with great sensitivity the varied expressions of the gay experience, illustrating his remarks with the transcribed comments of a large number of gay people with whom he has been in contact. The results of his conversations are, first and foremost, believable, and they come across as genuine expressions of lived experience, not as expressions of an ideological formulation.

Jack Babuscio's experience in gay counselling has led him to believe that the principal problem confronting the homophile is coming to an acceptable identity. "The problem is the direct result of society's failure to accept homosexuality as a legitimate variation of the sexual drive. The gay person's search for an acceptable self-image is, in turn, thwarted by a barrier of stereotypes: 'sinner,' 'unnatural,' 'sick' and 'criminal.' These stereotypes can, if successfully internalized, result in feelings of guilt

and shame that will adversely affect one's relationships." Right on!

Babuscio has some neat things to say about the situation of older gay people, and he cautions counsellors against allowing their own hang-ups concerning old age to stand in the way of offering that kind of help. The older gay can be quite satisfied.

He finds particularly interesting his discussion of the situation of married gay people. He suggests four basic reasons for gays "choosing to enter into such a seemingly conflicting situation as heterosexuality": first, a desire to have one's gayness at the time of marriage; second, a conscious desire to escape from the knowledge of one's gayness; third, rational choice; fourth, social and familial pressures.

If you're thinking of getting into gay peer-counselling, this would make a good start. It is a well-reasoned argument for non-gay helpers who must inevitably come into contact with a number of gay people, and who are likely to be pretty misinformed about our reality. You will likely enjoy the panoramic presentation of the issues which we face every time we offer an ear to a gay brother or sister.

by Harvey Hamburg □

Sexual Stigma

An Interactionist Account

Kenneth Plummer
Routledge & Kegan Paul, 1975
15.50

Plummer has remarked in self-criticism that *Sexual Stigma* is not a political book. Indeed, the entire social and historical context, which so decidedly molds the fate of gay people, is disregarded in a single chapter. The book begins with this domination taking the form of being burnt at the stake as a heretic or murdered on a common by queer-bashers; whether it takes the form of penitentials in medieval cloisters or exclusion from employment and country; whether it takes the form of being pilloried in the market square or mimicked and mocked on television; whether it takes the form of the formal trial and imprisonment or psychiatric examination and therapy; whether it is devasted as sin, sickness, crime or simply a sorrowful state — in each and every case, the structure of the relationship is politically similar: a dominant group, probably unwittingly coerces and controls a subordinate group, who are then persecuted, but isolated; their suspicion of the consequent, but isolated, suspicion of the dominant does not occur in Plummer's account. These very real constraints on everyday life are then forgotten, in favour of an emphasis on the tenuousness of social interaction, where "men [sic] are always negotiating situations, and where reality is precarious and emergent." (p. 15)

Accepting these analytical structures, *Sexual Stigma* succeeds masterfully where "interactionism" proves most fruitless, i.e., in describing face-to-face and symbolic relations. Plummer seeks to rescue sex research from the domination of biology and statistics, to ask the important question: what meanings does sexuality have for people? Plummer effectively demonstrates that in this sense, that "what is sexual" is self-evident, pointing out the situational and motivational conditions necessary for defining any act as sexual. Common sense may impede sexuality to the situation of a "woman lying naked while a man fingers her vagina" but not to "a boy watching a football match." (p. 30) Sexual acts may occur in a medical examination, but they may involve erotic fantasies, the definitions are reversed. Sexuality is embedded in a system of socially provided meanings: "the health-food fadist" may take sex at prescribed intervals in the same way as health foods and the same purpose. The married couple may regularly have sex actively because they believe the other needs it, the prostitute employs sex as a means of earning a living — as does the stripper; the man may seek a flow of regular sexual partners in the belief that this may sustain his public image of masculinity; and the student may masturbate out of habit or out of an

association with tension-reduction." (p. 32-3)

The second half of the book is devoted to understanding British gay men by means of this interactionist frame. The careful critical review of the social scientific literature on the subject is the most comprehensive and enlightened to date. The twenty-five page bibliography is a valuable source in itself. Plummer has turned the tools of sociological analysis to a positive understanding of coming out, personal involvement in gay life as a career, and gay family. Plummer reviews aspects of personal commitment, cross-cultural comparisons, homophobia and stereotyping, straight reactions in face-to-face contact with gay men, the array of silly "causalization" theories interpreting oneself as gay, "choosing" to be gay, coming out, the politics of disclosure, outing, and so on. We are reminded that upon closer scrutiny, the apparent anti-gay monolith dissolves into "an uncrystallized, contradictory, ambiguous, ever-changing, weakly focused and highly variable individual reaction towards homosexuality." (p. 113) This statement, like many others, however, remains the systematic anti-homosexual bias and sexism of contemporary society.

The merits of *Sexual Stigma* lie in its sober appraisal of current academic literature and in well-reasoned selection (and rejection) of much of it. As Plummer points out, "any dispute, disputes about the 'causalities' of homosexuality, produce nothing because the question is ill-conceived and does not make much sense. More importantly, 'Why, when there are so many potential sexual roles available, do so many elect for heterosexuality as a predominant mode of sexual experience?' (p. 128)

by Barry D. Adam □



Cheap devices. If you can't play hockey, strip. The way the world is. Most of us, not just the script writers, go for cheap devices and repeat them endlessly until they fill up the silence. The singular lives of hockey players and fans are buried too deep under toll and anxiety to be recovered without pain. You have learned to be nice to yourself, but never else it may be that paying guys is safe as houses, almost as safe as having yours,

Slapshot never challenges this. It soothes. It affirms a brush reality returning it to a joke, as mere sentiment, as a fantasy of violence, and so it pleases and sells. Is contempt for homosexuals vital in some way to the process of producing and reproducing a dominant commercial culture? Is it only incidentally that I don't know, but I hope it doesn't have to go to many movies like *Slapshot* to work it out.

by David Mole □

Books

Sinister Wisdom:

Lesbian writing and publishing

Beth Hodges (ed.)
Catherine and Harriet, 3116 Country Club Drive, Charlotte, NC 28205, Fall 1976, \$2.50

In response to the article "Annie's Quarterly," *Wisdom* was born. Published and edited by two women, Catherine Nicholson and Harriet Desmeines, its purpose is to develop a lesbian imagination in politics and art. Well designed and illustrated, it includes essays, fiction, poetry, drama and reviews. Individual submissions are \$4 for three issues.

The specific focus of *Wisdom* writing and publishing is a gender edited by Beth Hodges, who also edited the *Marge (Aug. 1975)* lesbian issue. It deals specifically with the question: "Does 'Lesbian writing' exist? If so, what is its unique character?" and features in-depth articles concerning lesbian aesthetics and criticism. Its roster of writers reads like a "who's who" in female writing: Susan Griffin, Deena Mitzen, June Arnold, Barbara Harris, and Barbara Grier.

Susan Griffin and Deena Mitzen, in a section entitled "Transformations," write notes, thoughts, ideas and connections for works in progress, and these brilliant and moving passages stand alone as genuine insight into lesbian writing.

The final article is a panel discussion (MLA, April 1975): "Lesbians and Literature," with writers June Arnold, Sandy Boucher, Susan Griffin, Melanie Kaye, and Judith McDaniel. Three authors, a teacher, and a reader speak honestly and personally about what lesbian writing is and, more importantly, is not. It is the intimate connection of their lives with their writing, teaching and reading which makes this a valuable and beautiful project.

While the concluding section on "The Politics of Publishing" raises many pertinent issues about publishing with lesbian-feminist presses and includes interviews with Naiad Press and Women's Press Collective, it is unfortunately the weakest section of the issue. It could have benefited from closer editing.

Hope Sinister Wisdom will continue its fine work of bringing these feminist issues and writers to a wide audience. It deserves to survive.

by Sherill Cheda □

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Books

Tapestries:

A review of lesbian poetry

The arrival of George Thérèse Dickenson's first book of poems, *Striations*, (Ghoo Poets, P.O. Box 277, Astor Station, Boston, MA 02123, 1976, \$3.00) is the birth announcement of a promising lesbian poet, but the book overall is perhaps premature, and unquestionably flawed. Its seventy-four pages contain a variety of poems, all written at various times over a six-year period, and almost all the individual poems contain excellent and feeling lines:

in the country
a woman has left her lover and waits
dreaming of knowledge and exploration
she remembers kindness
gentle fingers
in lips
cool water
and soft moss
hard labor ...

from "Only in the Oral Realm," Dr. from the long poem "Simultaneity":

A man center whirr outward
holding its form
fluid
hearing the voices
child sound
bear sound
wind sound
song of all things
echoing
your dreams echoes in the wings of
the vortex
transformed
unbound.

Many poems are marred, however; their lines fragmented and, like the worst of the Black Mountain poets, Ms. Dickenson sometimes imitates, overly philosophical and didactic discussions of art:

Heat of water
may free vision for a moment,
or amber light strikes an old key
rusted
but still able to sing.

And a few others.

One could wish that Ms. Dickenson could abandon her self-conscious intellectualizing, and her imitations. A lesbian consciousness who can write individual stanzas of incredible lyricism, will be able to write poems that are able to write entire poems of the same calibre and consistency of tone.

Consistency is what Stephanie Byrd's 25 Years of *Malcontent* (Good Gay Poets, 1976, \$2.00) contains in full, and this small booklet contains twenty-five pages of angry, lesbian-feminist poems which are striking in their starkness, vigour, and directness — especially the love poems:

Cooking red meat:
a dog
boys
and I wonder
if you're really
dying ...

My credibility
a lover
of juicy titbits
with wants
your warm
moist cunt
in its mouth
wanders in kitchens
of smoking meats
on which to nibble.

The protest poems are memorable, too, and Stephanie Byrd writes with strength, and the passion born of love, pain, and oppression. Nonetheless, a few poems are too stark, statement poems which lack technical skill and variety in images.

Able to survive in the wave of first books, *Personal Effects* (Alice James Books, 1976, \$3.50) contains three of three poets, Robin Becker, Helene Minton, and Marilyn Zuckerman, as successfully and dynamically as does any cooperative production combining straight and gay poets. Among the three, Helene Minton's poems are consistently the best. Arresting, skilled, startling poems, they astonish with their

imagination and precision:

Doctors pinch you
like the last known beast
of a species near extinction,
and with their feminist sensibility:
...her womb becomes the world's:
the fetus in one corner folded
skull and cross bones
like a mouse in a broom closet.

Feminist poems, however, not lesbian poetry. Robin Becker's poetry is not as varied, her imagery as "spectacular," but she writes good, careful poems from a profoundly felt lesbian consciousness. Personal, without being sentimental, so, her poems are concerned with her lover, her mother, her grandmother, with her heritage, her present, her hopes and doubts. It has an impressive simplicity which summarizes so much within its lines — as, the excellent opening of "A Woman Leaving a Woman":

You are setting out from Cambridge
with an umbrella
in a brown hat
running like a collapsible umbrella
a laundry bag of detail slung across
your back.

Buy the book and read the rest of the poem! And the Bubbins poems, they're super! You might even enjoy the entire book, though Marilyn Zuckerman's poems aren't up to Becker or Minton's standards. They're the work of a straight poet, a beginning poet, and several could have been improved by another revision, including the end poem which contains lines like:

Dawn
silent rooms
a single lamp
circling fixed paper
over which pen skids,

and the opening stanza of "Dialectic" which contains clichés like "bitter than mother's milk" among the good:

Lynn Greenwood's Lesbian Love Poems (Thom Henrichs Associates, Birmingham, Alabama, 1976, price not stated) unfortunately must be labelled sentimental verse and bad poetry, despite the author's true feelings. Love motivates many to poetry, but the end product in this book is typified by lines such as:

Midnight fun and singing in the sun.
Yes my kitten, my heart you have won?
Running and singing our song
Loving and laughing all the day long.

And on and on. This little book found embarrassing to read, or review — it's full of clichés, and bad rhymes.

Some interesting, and some difficult, beginners all.

by Judith Crewe □



Romance

A short story by Michael Riordon



Michael was gaunt and tall in a grey suit, hands in pockets, glasses tilted precariously on his nose so the shafts never touched his ears: crooked grin, sloppy loafers with walked-down heels, black hair, dark skin. My grandmother said ominously I'm sure there's some Indian in there somewhere.

A ring on one of the fingers of his thin, strong hands. I don't remember the ring's origins, nor how we met, in the insurance company.

We were, I think, almost immediately inseparable. "The two Michaels," it sounded like a circus act. I could see him twenty rows of desks and big chattering calculating machines from where I worked. He was standing, hands in pockets always, joking with someone; he never seemed to work. He brought some

papers back to my section for processing, or took something to his, we talked and talked even though we walked to work together, lunched, went to concerts and movies together and walked home most days together. My supervisor and his admonished us several times, mildly, for these long talkings during work hours. One day we came back from somewhere with helium-filled balloons, which we tied bobbing above our calculating machines.

I have a thing about wrestling, a sort of shy fever. My first erotic dreams spun around it, my only sexual release for almost a decade poured out on my only loves, the television wrestlers, and so father, the son, and went on. I got fat or moved to another channel I couldn't get. (I bought my own tiny television set and



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My name is John Damien

Two years ago, I was fired from my job as a racing steward. I was told it was because I am a homosexual.

That's all; even my employers said I had been doing a good job. And I'd been in the horse racing business for over twenty years.

I'm fighting back. I want my job back, and I've sued my employers for wrongful dismissal. The case is crawling through the courts. It's been two years now, and my lawyers tell me it's going to be a long fight.

I couldn't have come this far alone. The gay movement in Canada has been behind me all the way, providing financial support and a lot of encouragement. But a lot of donations have come from individuals right across Canada who see that my fight has implications for gay people everywhere and in all walks of life.

I want to take this opportunity to thank you. I wish I could thank each and every one of you individ-

ually but that isn't possible. So let this be a warm and heartfelt thanks to all.

I also want to ask for your continued support. From the beginning it hasn't been *me* against the Ontario Government — it's been us. You've been fighting with me and through me for a victory that can mean job security for all. Let's keep going. I'm willing to go all the way — right to the Supreme Court if necessary. But I need your backing.

Please continue sending your donations. The Committee to Defend John Damien acknowledges all of them and sends a receipt for each one. The amount of your donation and your name are kept strictly private — neither ever becomes part of any public list.

Once again — my thanks. And my pledge to continue this fight until we're won.

Please make all cheques payable to: *The Committee to Defend John Damien, Mail to: The Committee to Defend John Damien, P.O. Box 117, Ste V, Toronto, M6A 3A4.*

Romance

Continued from page 19

locked myself into my room Saturday afternoons, after being caught semi- flagrante-delicto at the family set. But this was after Michael, after our long straining bouts on the gritty oil-slicked floor — "what on earth have you done to your clothes?" he'd yell? "I can't believe it!" I'd remember, what excuse we used to start these hotights. I always won, I always fought dirty. Michael was probably stronger — he was lean, absolutely lean; you could see bones and veins and muscles just under the skin, working. I presume he was unwilling to risk hurting me, to win. Or so it seems to me, remembering him now.

We argued about this and that, and less. Music. Before him my music was Duane Eddy, the soundtrack from Lawrence of Arabia, Kachaturian and Sleeping Beauty. Michael swept me into Beethoven, Brahms, Wagner the big ones. Tchaikovsky, Mendelssohn, light music. We laughed at people who said they liked "semi-classical" and meant the Boston Pops. We battled conductors against each other, hurling their virtues like thunderbolts. He had a heart start with Toscanini. Bruno Walter and Karajan, I didn't know anyone so I joined the RCA Record Club and came up with one of the best records ever made by the Chicago Symphony. We were so cunning: you played a new unentitled record for the other, then "well, did you like the performance?" "No! Aww!" Triumphant! "Hai! It was conducted by your own beloved Karajan, I got it for your birthday!" I still detest von Karajan, and just how I'm unloading my Reiner records. I'll keep Schenkerade, it was the first.

I never stayed the night at his house, nor at mine. I was afraid in this, I was unwelcome at mine, I'm not strong enough yet to resist this or any other tyrant. But often I stayed at his supper with him, and he'd bring me home in his television. His mother and sister had gone to bed. Harshly lit from the street and from the TV, the living room had a bleak look I associate with furnished rooms. We sat on the sofa. Michael's hand came easily to me — no, I couldn't have been easy — to rest on my shoulder or neck. Very light, it brushed my neck. Very light. It brushed my chest, rested then my stomach, resting side by side, slowly touched my groin. Very light it brushed my shoulder, my back, rested, light, soft down my back to the top of my ass. I was utterly, incomprehendingly paralyzed, I stared at the screen and burned in silence or talked about anything at all. I made no sign, beyond my wild heart. I wanted him to stop, but he wouldn't notice, no sign he was giving. At last, I knew that I left. His mother came in once or twice, sleepy, hair in curlers, the television was too loud. Or his sister came in from a class or a party. We jumped apart! Of course, Michael laughed. They must have known, though they gave no sign of it.

We built sailboats together, with a friend. Heron became to be a third friend. Heron, on top of the boat while we wrestled on the floor. All this in the garage-basement of Michael's apartment, three little sailboats from plans in *Popular Mechanics*. These weren't toy kits, these were from scratch, plywood, two-by-fours, galvanized nail, marine hardware, crazy plastic sailor sheet curtains. Each of these cost a cool \$90 or so, cost about \$150. A youth, a boy, a boy commercial. It was lunatic. None of us had ever built anything before. I'd made a birdhouse and forgot the door. But we couldn't resist altering the plans, dangerously. Finally they looked like nightmare-painted toboggans, one red and white, one yellow and black, one red, one white, yellow and black. We bought a 1949 Dodge, a black colossus for \$175, hauled the sailboats to a lake, we crowded when

none of them sank, but then none of them would move forwards, but only backwards, away from us. We lay on the beach lying in the sun, abandoned the boats under cover of darkness and drove off somewhere. That car was driven backwards up a hill in Pennsylvania, too steep for any of the forward gears. When the battery failed in New York City we drove north, to a gas station. We were exhausted the old thing finally and left it on a street in Montreal, drooping on one side.

We travelled several times to New York, Michael and I, sensational overindulging New York. Michael's mother was there. She was Puerto Rican, I think, or his stepmother. My grandmother refused to believe that this might be the "Indian" she saw in him, she was convinced it was something even more sinister. Michael's most vivid memory of this man: in a rage he crushed the boy's pet rock behind a door. Shortly after that, my mother came to visit his sister away. What was he doing to her? Michael's wife was full of incongruities like that. We drove to his boarding school near Pittsburgh, empty and haunted in summer, classrooms sunlit and dusty, generations of initials carved into the doors. It'd been dispatched there into the care of adults, whom he described as systematically heartless. He knew the catechism by heart.

One night after leaving his house very late, I remember leaning down the sidewalk, kicking in the fender of a parked car, growling at an astonished pedestrian, then crying, "It's not me, it's him!" One night I was walking from my hotel to his — hot, oppressive heat — he'd wandered for hours, downtown, to a spaghetti restaurant, a parish formica place, talked to the man in the next booth. He'd spent the night with him at his hotel, he said gently. The man was kept by a wealthy businessman in a huge house on Long Island, he had no responsibilities, he could do whatever he wanted at will as he didn't take about it, or name names, at least. I was awestruck.

I asked Michael once, only once, we were in my car: "are you a homosexual?" (how hard it must have been to say that word.) "Yes and I, I swing both ways." He had been engaged to a girl. "Are you?", he asked. "No, I'm sorry." I can remember the particular street, the dark, the hour, even the look of houses we were passing.

Two big expeditions to New York were for his brother Leon's engagement and wedding. I remember seedy streets and houses in Canarsie, part of Brooklyn, isn't it, anyway a long transit ride from our hotel in Manhattan, The Algonquin. Gertrude Lawrence, Robert Benchley, Dorothy Parker, all the 1930's luminaries used to hold court in The Algonquin, none of them meant much to me except to feel very New York glamorous. The bartender was Turkish; as he whipped up miraculous drinks in the tiny bar he pattered us with exploits of his glorious people, he told us they invented the fork. Leon, a plumper but less homely version of Michael, was marrying his second wife that night. He and his fiancée, whom I thought "wonderful," already buckered nonstop and screamed at each other a lot, casually. First trip, for the engagement party, I was overwhelmed by Italian noise, affection, kissing. Those people kissed me as they'd known me for years. 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the beginning of the uncovering of gay history in Canada

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Romance

Continued from page 20

simi dorsi. The football players cheered, I blushed, I giggled, I bared my chest, one of our jokes was about the foreigner. The reception was out of the movies: a bouquet for hundreds, bottles of liquor, jugs of beer and wine on all the tables, mountains of pasta, an orchestra, a professional M.C., dancing, Michael made them laugh with his speech, singing, embraces, I think he had a few beers, the bride's big, brimming but courteous eyes. I was a hit this time, I remember, a sort of WASP joke, I kept calling Vito, the bride's 15-year-old brother "Vito" far too many times, and other exuberant silliness.

We went to Michael's grand-mother, his father's mother I think, his family was byzantine, split, split again, tendrils trailing off here and there. I remember a terrible New York brick apartment building with fire-escapes up the front, dark inside, fierce heat in midsummer, a grey man in a tattered overcoat, a baboon in the room. He was very kind to her, she wished in a tired ghostly voice that he were more serious about things, I must watch him for that. We had decided by then we would both quit our insurance company and travel on my inheritance, to come on my 21st birthday. We would uproot ourselves, burn our bridges, cross the continent, live in my convertible Mustang with every imaginable extra, a huge German radio that clipped under the dashboard, a big blue tent and a Coleman stove. Down the coast to Mexico, he had a little Spanish from his father, I a phrasebook, who knows where we'd ever be back, he and I.

Michael invited us to his lunch, they should know each other so they could share news of our journey. They were like mothers-in-law. Mine thought his a very nice woman, but that bleached hair! Yes, we would phone regularly and ask for ourselves, they would at least know where we were.

The trip is blurred now. In Chicago we wore shorts, in shorts, moles also wear shorts here. Police cruising in a car sid along side, laughing something about "fairies." We wore long pants after that. In Wisconsin, "America's dairy," isn't it, we set up camp in a heavy rain one

night, then awoke in sun and sweet fields of alfalfa. Michael kissed me awake perhaps, we wrestled, that was all. In South Dakota we fought bitterly during a flash flood that night, I had to hold him over me, on my main arm, like a Gothic novel I ran away. We made up in a sleazy bar, twilight, beaded curtain, sawdust on the floor. I came to in Michael's arms in the morning. Awake, he'd held me all night while I vomited, retched, shook, cried and slept. In Wyoming, we photographed with horses against an infinite sky. It snowed on our tent in Yellowstone National Park, in June. Gradually Michael became silent. He drove too fast, always, I took over the wheel more and more to protect the shiny green thing. Through Montana, climbing into the clouds. Glacier Park, the mountains, the air became desperation. We raced into Calgary, to the big Palliser Hotel, I remember hurling Michael's luggage across the sidewalk at the astonished doorman, I remember Michael laughing, I remember screaming away with the car door wide open. A note from Michael in the Post Office General Delivery, a cold morning in the middle of YMCA, I sat right at a small window, grey blanket on the cot, he would fly home the next day. I drove to Banff, visited friends working there, we went to the Calgary Stampede on Michael's and my tickets, ordered months before. Driving to Jasper alone, I went off the road and wrecked the Mustang.

I think he came once to the house in Montreal after that, he wasn't admitted. The police picked him up later for loitering. What was he doing? Laughing, he told them he planned to rob a couple of the nice houses. My mother saw or heard about it, called the police, Michael was released. I told my family he was a phrosque, they said they had been warned about him, that he was obviously bad for me. I wrote him a chatty note asking back the money I'd loaned him for the trip, he wrote or phoned that he'd earned it.

I've looked for Michael since. Of course you can't go back, the past is beyond redressing. I've been offered for his books in Montreal, Toronto, Boston, San Francisco, Los Angeles and New York, Vancouver. I need to say something to him, though I don't know what or how. He may have changed his name, he was never attached to it. Once in Montreal I saw him on the bus, sitting almost opposite. No sign of recognition. I stopped, I looked away, frightened. I looked back, I still did not have him. But the resemblance was striking. Still, he would surely have made some sign.

Ten years after Michael I began to come out. □



Country Craftsman

by Michael Lynch

On a clear day, from the top of a nearby hill, he can see Toronto's CN Tower, 45 miles to the east. Not that Ger Branderup spends much time looking at it. His chosen home is among the birches outside his studio, or in the shed where a goat last week gave birth to twins, or in the nearby field where his four Southdown sheep graze.

He is, however, a gay man living in rural southern Ontario — can I ignore that tower's beckoning? Toronto is a magnet for the region's gays, as cities seem always to have been. (Someone has written that any city of over 60,000 develops an elaborate gay world.) Can't ignore it, because if it leaves him with little or no community, even those gays who come to live nearby flee to the city for their gay lives: activism, clubs, baths, entertainment.

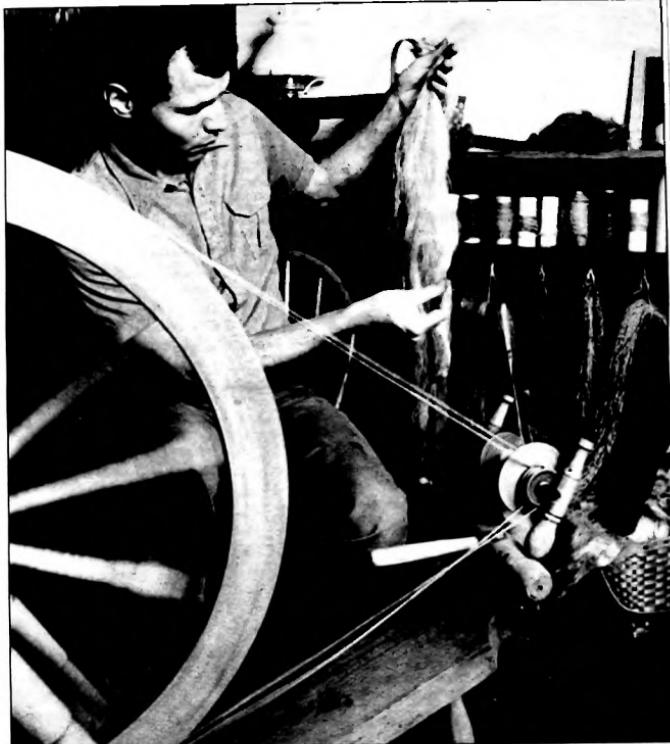
But Ger has dug in his heels here and intends to stay. "I would rather go to bed with a man who loves the woods and the animals than with simply any gay man who has a lot of sex appeal," he says. "The woods and the woods relate to the trees on many levels simultaneously — on the 'primitive' level that trees are living creatures competing for space and light and water, for what they regard as the goodlife. They are also wood — and I love wood as a material to touch or to use."

Few people make finer use of wood than Ger Branderup, craftsman, wood engraver and bookwright. His home near Carlisle is also his studio. The Branderup Press, one of Canada's few private presses operated as a business, is his centre. He selects all the material for his press — "material" in both senses: the prose of poetry and the paper, ink, and binding stuff. He holds and spins flax, washes it in a tub of water and intertwines it with blotting paper the night before so that it is just the right dampness for the morning's printing run. He sets the lead type by hand. He designs and engravings wooden blocks for original graphics. He prints on two old cast-iron presses and hangs the sheets to dry. Then he folds, collates, sews, glues and binds into limited editions of rare books.

More than a hobby, the Press occupies most of his life. Every stage of production engages him. He's recently been developing methods for producing his own paper stock. He even spins flax into thread on his own spinningwheel, and weaves it (on his own loom, naturally!) into the cloth used for his bookbindings. (Those Southdown sheep, by the way, aren't just pets; they produce the fleece that Ger turns into handsome wool fabrics.)

The thoroughness of it all is impressive. But the personal loneliness is too. Ger doesn't try to hide his sexual orientation. "I guess some of the village people are shocked that I'm gay. Others, others probably don't think about it at all. That doesn't seem to matter. What's hard to bear is the sense of isolation from others of my own kind. I sometimes sit here all night thinking that all the gay people are having a ball in Toronto while I melt out in the cold. That's not true, I know, but it feels that way. I feel like I'm the only gay people in this area, but I know only two."

Ger's house and studio are attached to his parents' rural home, and he speaks fondly of the ways in which they have helped him — a rare enough occurrence! — to accept his gayness. It's a talented family: father a distinguished horticulturalist, brother Jock a film-maker, and sister Marianne a writer now



Photos by Jack Branderup. Woodcuts by Ger Branderup. Branderup first appeared in RFD, a magazine for country faggots (Fall, 1976).

Ger Brender à Brandis



working on his second novel. The family name — which Ger, but not his brother and sister, has adopted — denotes the particular branch of the Brandis who came from the Schloss Brandis in Switzerland. He plans to visit the Schloss, or castle, when he's in Switzerland this summer.

But even as upptive nuclear family isn't enough, and it was Ger's felt need for "my own people" led him last year to seek out the gay activist group in Guelph, about twenty miles away. Since joining Guelph Gay Equality, he has become its secretary and — according to one appreciative member — a mainstay of the group.

And his interest in establishing a gay presence in his own craft led him to plan a collection of love poetry with gay and anti-nuclear themes. "I wasn't connected to the group of other gay activists people and didn't know how to get started," he recalls. "But when I decided to give it a try, I talked to anybody who could give me a lead. The results have been very good — between two and three hundred entries came in. In the process I met an experienced editor who can do a



better selection than I ever could, and he has handled that part of the process for me."

"This is the first book I've done with gay subject matter — but I hope it's not the last. I hope that the Brandsteed Press will become sufficiently well-known that gay poets will send me some of their work from time to time."

Those of us who aren't connoisseurs of books on sex might be most impressed on first looking at a Brandsteed Press book, by the hand-pulled graphics, the woodblock prints of wildflowers or old barns or forest animals. (His books are currently on show at the North York Public Library.) Ger spends many hours at his drawing and printmaking, and his designs have a notable affinity for those of William Morris, although unlike Morris, he seems to specialize each plant for itself, and so here we see such up-the-elaborate-patterns Morris was best known for. He really does like an individual cedar, or thimble, or iris.



Perhaps this is why he's one of this country's most distinguished specialized artists — quite apart from his drawings and prints for the Brandsteed. Ger is himself — shall we say it? — that rare flower: an accomplished botanical draftsman. Several years ago he was invited to the renowned Royal Botanical Gardens in Hamilton — and still he travels there one day a week to teach classes in flower drawing.

Flower-drawing, feeding the chickens, shearing the sheep, contributing to *RFD* (the magazine for rural faggots), publishing gay poetry, an active role in Guelph Gay Equality — it seems an unlikely patchwork. But not for Ger. Recently he was writing to a friend about the prospect of this article: "It's a wove-together, inter-connected view of life that I would like to see through the 'RFD'." It's a quiet, unassuming, quiet and difficult attempt by one determined man to carve out a new site for gay community. A non-urban gay community, close to the birches, the wood birds, the spinningwheel and handpress. □



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More revolutionary gestures

In Montreal, Dapper Dan's, a clothing store, put huge billboards about, pushing denim clothing. Out of five large glass display figures standing up, a woman's jeans half-unzipped, a man's hand sliding in there, faces cut off down to teeth full of marble teeth. A fairly typical grossly sexist probably quite successful ad campaign. A respectable number of women and men, some Gay, protest over this kind of sexism, a public demonstration against sexist manipulation. But more exciting to me was that many of the ads were "defaced," written on with black indelible markers. "Boycott Dapper Dan's," in French and English. Not large enough to spoil the ads, to render them ridiculous, ridiculous, but you have to stop somewhere.

Most of the downtown steambeaths would close without suburbs full of horny but frightened men, some married, some signing names under false names, many wanting to have their cake and eat it in the closet, as it were. The psychiatrist who administered me electric shock therapy to get me to realize he was both a wife, from whom he was separated, and very much on the side, a male lover. "It's my own business where I put my cock," he said. "It doesn't affect my functioning as a therapist." What are we to do with such people? The Gay movement has lived by the principle that Gay people are all oppressed regardless of race, sex, ethnicity, religion, sexual struggle is right equality for everyone whether they participate or not, whether they know it or not. But I'm moved by Camus' argument that in order not to be a victim one doesn't necessarily have to help the executioner. Should we start thinking of our own twist on the old blackmail trick? It's illegal. However, if one wants to do something to realize what one's been through, to feel good in a well-placed, well-connected well-off, judge, politician, policeman, Mother Superior, tycoon or journalist, why not let this person choose: come out, all the way, or do some specific and essential work for the liberation of Gay people in general, or make a substantial donation to help the executioner? If I divert a little money to help Johnny Walker, Puerto Rican, Mercedes-Benz, or Goya (American and Spanish Provincial), or — just leave it at that, with an articulate shrug. Not before the act, of course, it could dry up the atmosphere, but afterwards over a cigarette, say. (A man from the US, teaching university here, suddenly offered \$200,000 to the Gay Alliance here, to the Gay Equality (Toronto), and a similar offer to the Black Panthers. I was intrigued. His family was in real estate, he had money to burn, he cried, what better way to spend it!) Unfortunately, his \$25 cheque to *The Body Politic* for a subscription bounced. We can dream, though, can't we.)

Fresh graffiti from a man's wall, the basement of the McGill University, directed to our Special Correspondent. Inside one door: "Gais! Gais! Exigons nos droits!" ("Gay Rights Now!"); more or less: Response, below it: "Fuck a turkey!" Below that: "Be careful while doing it... you can get seven years under the criminal code," On a second door: "Gay rights now!" Below: "Fuck your silly (sic) w(y) (sic) Don't you eat a sandwich?" Below: "Don't eat that meat better." Below: "I know you guys were strange you can't spell." My, my. Just think of it. Blackboards, billboards, church altars, police cars, mailboxes, newspaper boxes, sidewalks, walls, walls, walls. Spray paint in a myriad of tund colours, penknife, indelible felt pen. "Gay is Better. Try it." "Heterosexual is a Cancer. Get Out of Our Lives!" Of course one wouldn't dream of committing to commit a crime, which defacing the property of hate-producing and-spreading people and institutions definitely is.

In Jonathan Katz's *Gay American History - Lesbians and Gay Men in the*

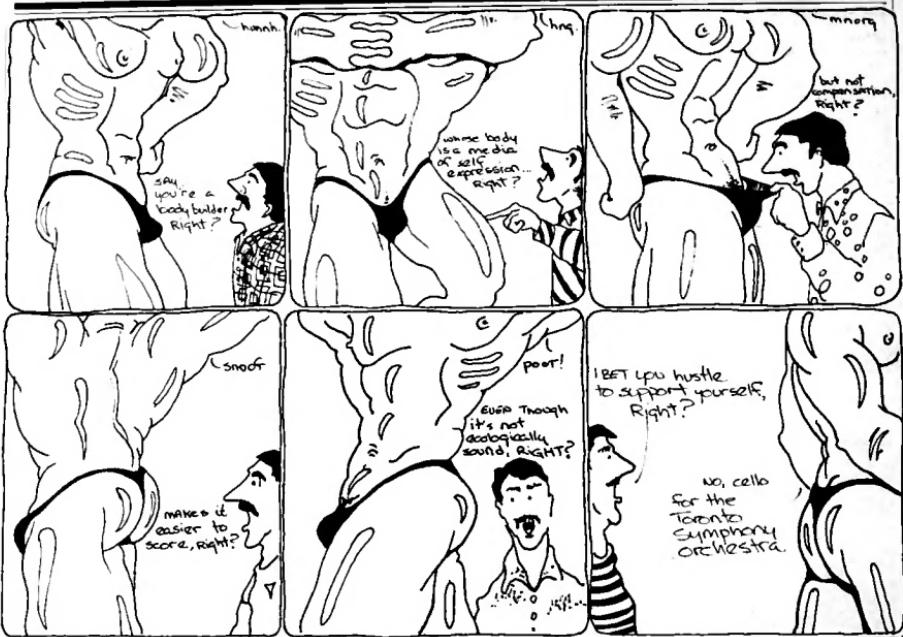
USA, he capitalizes the word "Gay." Jonathan Katz: "I got it from the West Coast, where I didn't pay any attention, but the name has always stayed with me, I liked it. It gives us a kind of control over the word, at least over our usage of it." For my part, Gay will be capitalized in this column, as far as I'm concerned small or lower-case gays are ancient history, artifacts. I think the big D is a gift, our name, giving us a capital, a capital, as if we were a nation, a people, a people who dedicates his home. "For my people, with love, in struggle — Can we be a people? That would be a revolution!"

C. A. Tripp, a sociologist, writes in *The Homosexual Matrix*: "A person who is known to be a homosexual may be so friendly and sociable, so supervious to others, so good-natured, so charming as to be fully accepted, sometimes becoming a social favourite, despite anything in his private life." What a triumph. (One of the things my brother said to me when I came out to him: "We [The Heterosexual We] just hope that you don't lose your ability to laugh at yourself. I look forward to realizing what a mess you are.") I don't envy a gay fairy joke than you aren't a good boy and a good fairy is the only kind we'll tolerate.) Mary Anne Deutschmann, a high-school student and a lesbian writes in *Growing Up Gay*: "But I did begin to learn to keep that perfect smile off my face which used to appear whether I felt like smiling or not. This really unnerved some men. They couldn't get my smile of approval for the 'groovy' sexist things they said — so their ego was deflated just a little bit."



A man I know went to a downtown Gay disco dressed as a Nun. I witnessed this miracle by accident. I was just one of the scared people lining the walls trying to look more desirable than anyone else in the dim light and simultaneously much harder-to-get (but not frustrated and out-of-place, which was what I felt) I walked thru the door, with a real nun perfect in every detail, with her usual habit, black board, or ihed to be this person. I knew, who else would do such a thing. It was he. He danced, he hiked his black skirts to reveal black stockings and Vatican-issue black Nun's shoes. He sweated under his habit. Heads turned, how they turned and craned and turned away. After awhile he left. I met him later that night, with another gay friend, "Conform or die. Walking home he was picked up by the police. You can imagine their amazement when he, in the back seat, offered to bless them. You either have to shoot such people or laugh; these ones laughed. Was it a revolutionary gesture? Loaded and breathtaking, especially in the disco, the sort of denim and leather that you'd expect. Who'd be regular that session in that disco. It had to me the spectacular self-destructive abandonment of a kamikaze attack. Effects? Who knows. Proselytize?"

by Michael Riordon □

**Freud...**

cont'd from page 10

criticism whenever he assesses his contribution to sexual liberation. It has been said — as one of these friends just did — that Freud's work is the "Copianian revolution of our sexual liberation." Yet most feminists see it as a psychological obstacle to their struggle against sexism, against the prerogatives of male superiority.

However, according to the fact that in the name of psychoanalysis she feels that homosexuals are mentally ill has been espoused. It is an idea accepted far too widely by psychiatrists and the general public alike. Whether Freud — because of notions like inversion, "perversion" and "abnormal" — is indirectly responsible for this is no small contention, his acknowledgement of the contributions on the matter notwithstanding.

But in saying this, we must be wary of holding him responsible for evil done by his disciples in his name or the name of psychoanalysis as he conceived it. In comparison, for example, we're unlikely to hold Christ accountable for the Spanish Inquisition, or Marx for Socialism.

So, if Freud's ideas have had some sort of influence on psychoanalysis, there is something important in psychoanalysis that produces psychological theories (and practices) which oppress gay men and lesbians is, however, an altogether different matter.

In turning to the larger issue, we ask: what is gained by asserting the existence of a normal "sexual aim"? In sexual matters, any notion of "normality" leads to potentially adverse consequences for those people who are deemed to be abnormal.

Freud once observed that "it is one of the obvious injustices of social life that the standard of culture should demand the same behaviour in sexual life from everyone — a course of conduct which, though it may be, on the whole can attain without effort, nevertheless it imposes on another the severest mental sacrifices; though, indeed, the injustice is ordinarily nullified by disregard of the commands of morality." The injustice of which he speaks is not really fulfilled, however, as long as such a mean-minded morality still exists: as it does, for exam-

ple, with Anita Bryant and her ilk. This type of morality is itself based upon the idea that there is a sexual "normality".

Speaking as a psychologist, Freud thought that nothing was gained in trying to define "normality" as "desirable" terms of sexuality. These are psychological compounds found in every "normal" person. He said in fact that "no healthy person, if it appears, can fail to make some addition that might be called perverse to the normal sexual aim; and the universality of this finding is in itself enough to show how inappropriate it is to demand that all sexual aims should be 'reproach'." But if this is true and it is, the rationale for retaining the notion of a "normal sexual aim" seems to vanish.

One remaining problem requires at least a brief mention, although its importance is considerable. Even if psychoanalytic theory is a valid scientific theory — one which is neither self-contradictory nor internally inconsistent — it can be verified in only one way. Outside the clinic? Many kinds of studies have sought empirical verification, with mixed negative results. David A. Beigelman recently wrote in the *Journal of Homosexuality* that "even outcome studies commissioned by psychiatric institutions themselves have been so uniformly disappointing that the sponsors have been forced to suggest other results or contemplate career alternatives."

No better example of this type of problem exists than Freud's hypothesis that women suffer from penis-envy. It has yet to be shown that women actually do envy the male genitals. Their phallic jealousy must be more than theoretically asserted. It must be proven.

Even if the claims of psychoanalytic theory about homosexuality were to be proven, whether in the clinical situation or by empirical research, these four new documents show that Freud would oppose its use to oppress gay people. They make clear that he saw the explanation of homosexuality's origin as, at worst, hurtful with regards to its moral or social implications.

Whether or not Freud's original psychoanalytic theory may be, it does not depend upon "curing" the homosexual, of having him or her give up homosexuality. And the explanations of its origin provide absolutely no basis for anti-gay attitudes or legislation. □

This election, make sure your vote is heard. Make sure the next government is committed to establish rights for Ontario's 500,000 gay residents. How? By voting for candidates who publicly support gay rights and by voting against those who are indifferent or openly hostile. This election,

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4. For six years the Ontario Human Rights Commission has refused to intervene in every case of discrimination on the basis of sexual orientation placed before it.
5. In 1975, Labour minister Bette Stephenson, responsible for the Human Rights Commission, refused even to meet with representatives from CGRO.
6. Neither the government nor the Progressive Conservative party has taken a position in support of gay rights, while both the Liberals and the NDP have taken such a position.
7. The Ministry of Education has refused to accept responsibility for the immediate introduction of an accurate representation of homosexuality as a topic in all appropriate courses in Ontario high schools.

Coalition for Gay Rights in Ontario, 193 Carlton Street, Toronto
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OTHER

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Gay Books

Can you get them in bookstores near you?

Chances are you can't.
So why not order them from *The Body Politic's* new
mail order service.

Gay American History:

Lesbians and Gay Men in the USA
by Jonathan Katz
paper \$11.50

A chronicle of four hundred years of gay oppression in the US. A vast range of documents on homosexuality among Native Americans, executions in colonial times, anti-homosexual witchhunts in the 1950s, horrifying accounts of mistreatment of lesbians and gay men by psychiatrists and psychologists — and much more. A must for the understanding of our gay "roots."

Gardens

by Graham Jackson
paper \$3.95

A collection of sensitive short stories by a young Canadian writer: delicate moments of revelation to zany fantasies from a gay sensibility.

Common-Or-Garden Gods

by Ian Young
paper \$3.95

Canadian poet Ian Young's latest book, "his most substantial and most impressive yet." Ian has been writing poetry for years which speaks to the gay male experience; only now is he beginning to be recognized in this country. His poems deal with everyday experience with a "control of voice, a quietness, and a refusal of grand gesture that is refreshing."

The Ancient

and other poems
by Judith Crewe
paper \$3.50

"A first collection of tough-minded, hard-surfaced and often complex poems." Judith is an Alberta lesbian poet, the first woman to be published by the Canadian gay publishing house of Catalyst Press.

The Young in One Another's Arms

by Jane Rule
hardcover \$6.95

Jane Rule's latest novel, set in B.C. It reveals the interactions of eight vivid characters living in a rooming house threatened with demolition by developers. A "gentle serious comedy" overflowing with generous spirit.

Christopher and His Kind

by Christopher Isherwood
hardcover \$11.50

The second installment of novelist Isherwood's autobiography. He talks candidly about gay life and loves in the Berlin of the early '30s, about his attempts to keep his refugee lover from being returned to Nazi Germany, about travelling with poet W.H. Auden to Iceland and China, about his friends in the literary circles of E.M. Forster and Somerset Maugham. A new kind of homosexual autobiography.

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